Phila.

The Christian Century

PUBLISHED WEEKLY

Fixed Point of Destiny
By Gordon A. Sisco

Plan for Church Union
As Presented at Cincinnati

Repeal After 20 Years
By Charles M. Crowe

Every Man for the Church
Editorial Correspondence

FEBRUARY 14, 1951

In This Issue

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is general secretary of the United Church of Canada. He is also chairman of the department of ecumenical affairs of the Canadian Council of Churches and a member of the executive and central committees of the World Council of Churches. His home and office are in Toronto.

Dr. Sisco's article is the third of the 1951 series written by world church leaders in answer to the question asked by The Christian Century: "When you, as a Christian minister, stand up to preach to today's perplexed and often despairing men and women, what Christian gospel have you to give them?" The next article in the series will be written by Marc Boegner, president of the Federation of French Protestant Churches and a president of the World Council of Churches.

CHARLES M. CROWE

is minister of the Methodist church in Wilmette, a Chicago suburb. He is chairman of the radio and television commission of the church federation of Greater Chicago. He was formerly pastor of the Centenary Methodist Church, St. Louis.

JAMES E. DITTES

has since last summer been a member of the staff of the American School in Talas, Kayseri, Turkey.

GEORGIA HARKNESS

of the Pacific School of Religion writes the Lenten editorial.

Next Week

we will publish an article on "Salvaging the Japanese Christian University," by Harold T. Janes of Omaha. This article will answer many questions which have been raised concerning this important project.

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The Christian Century

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Coming Events

Feb. 8-13. National Christian Teaching Mission, Cottage Grove, Ore.
Feb. 10-17. International Missionary Council, World Council of Churches Conference on Palestine Refugees, Beirut, Syria.
Feb. 12-17. Division of Christian Education, National Council of Churches, Columbus, Ohio.
Feb. 16-18. American Friends Service Committee 11th Annual Institute of International Relations for New York State, Syracuse; theme: "The Dilemma of American Power."
Feb. 18. Universal Day of Prayer for Students.
Feb. 18. Chicago Sunday Evening Club; Franklin C. Fry, speaker.
Feb. 18. Ford Hall Forum, Boston; Harry Gideonse, speaker.
Feb. 18-25. Brotherhood Week.
Feb. 19. United Church, Raleigh, N. C., Institute of Religion; Vera Micheles Dean, speaker.
Feb. 20. New York Institute for Religious and Social Studies; themes: "American Education and Religion," "Morals and Loyalties"; F. Ernest Johnson, Liston Pope, speakers.
Feb. 20-22. Pacific School of Religion 29th Pastoral Conference, Berkeley, Calif.
Feb. 20-22. Pacific School of Religion 50th Annual Earl Lecture Series; Earl C. Cranston, Walter W. Van Kirk, Reuben Youngdahl, speakers.
Feb. 22-March 1. National Christian Teaching Mission, Medford, Ore.
Feb. 23-25. International Society of Christian Endeavor Evangelistic Mission to Youth, Detroit.
Feb. 23-25. Student Christian Association New England Midwinter Conference, Northfield, Mass.
Feb. 23-25. Student Christian Association Eastern New England Conference, Rolling Ridge, Mass.
Feb. 23-25. Y.M.C.A. Southern Area Council, Atlanta.
Feb. 23-28. World Council of Churches' Commission on the Life and Work of Women in the Church, Bossey, Switzerland.
Feb. 24. Y.M.C.A. Recruiting Conference, Boston.
Feb. 25. Methodist Laymen's Day.
Feb. 25. Chicago Sunday Evening Club; Karl Morgan Block, speaker.
Feb. 25. Ford Hall Forum, Boston; Merle Miller, speaker.
Feb. 25-March 1. Union Theological Seminary, Richmond, Va., Sprunt Lectures Week; John Wick Bowman, Albert Edward Day, Marcel Pradervadervand, speakers.
Feb. 26. United Church, Raleigh, N. C., Institute of Religion; Francis H. Russell, speaker.
Feb. 27. Ministers' Conference, Coe College, Cedar Rapids, Iowa.
Feb. 27. Methodist Board of Hospitals and Homes Annual Meeting, Chicago.
Feb. 28-March 1. National Association of Methodist Hospitals and Homes Annual Convention, Chicago.
March 1-2. American Protestant Hospital Association Convention, Chicago.
March 2-3. Pacific Northwest Area Student Christian Association Council, Tacoma, Wash.
March 2-3. Southwest Area Y.M.C.A. Council Meeting, San Antonio, Tex.
March 4-8. 1951 Conference on Religion in Life, University of Pittsburgh.
March 11-13. Y.M.C.A.-Y.W.C.A. Student Meet - Your - Government Seminar, Washington, D. C.
March 15-17. Y.M.C.A.-Y.W.C.A. United Nations Seminar, New York city.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

THE SUPREME desire of modern man is for peace. Though in his bluster and belligerency he does not always talk or act as if this were so, what every man ardently longs for is inner peace and the cessation of strife among the nations. Even where his social vision does not extend beyond his family he wants them to be able to dwell in safety and face the future in hope. It is a mistake to identify the demands of spiritual and international peace. Men in the thick of battle or persecution have found "the peace of God which passeth all understanding," and in outwardly peaceful situations are often torn with soul-disrupting emotions. But it is a mistake also to separate too sharply these two modes of peace. Although the commission appointed by the Federal Council of Churches to report on "The Christian Conscience and Weapons of Mass Destruction" said some debatable things on the use of atomic bombs, this should not cloud the tremendous truth with which the statement closes: "The special task of the churches in our time as in every time is to cry out to men, 'Behold your God!' . . . Beholding him, we can be delivered from the ultimate fears and the hysteria out of which no wisdom can come for meeting the terrors of our time. Before him we dare to believe that we have a citizenship which no human weapons can destroy. From him who 'would fold both heaven and earth in a single peace' there comes even in our darkness that strange word, 'Be not anxious.'" On this all Christians can agree, and if all Christians acting in this faith refused to entertain hysteria and fear, the danger of war would immensely recede. *Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. Amen.*

Second Week In Lent

Georgia Politicos Are Desperate

PRESSURE on the political machine which controls the state of Georgia to modify its white supremacy bias must be severe, since the measures it proposes to counter such pressure are so extreme. To maintain racial segregation in all schools from kindergarten to university, the Talmadge regime proposes a weird constitutional amendment. It first states that all schools must be racially segregated. To this end, it proposes that the state legislature be empowered to turn over "any property now owned by the state or any institution or agency of the state, or any county of the state, to private individuals to be used for educational purposes." Moreover, the general assembly would be empowered to grant funds to these private individuals for educational purposes. The obvious aim of this constitutional provision, which is similar to one that was defeated in Virginia last year, is to circumvent the rulings of the Supreme Court. Negroes are now, by court order, attending graduate schools in state universities in Texas, Virginia, Arkansas, Louisiana and Oklahoma, and there is a strong opinion favoring similar moves toward equality of educational opportunity in other southern states. The Talmadge administration, which probably could not long survive in a really democratic situation, recently voted to bar all state funds to nonsegregated schools. But it realizes that the disruption of the whole educational structure, which would result from an attempt to enforce this provision, would react against its authors. So it is trying to place its actions concerning the schools outside the jurisdiction of the Supreme Court by this audacious amendment. We do not believe that the people of Georgia will permit the governor's supporters to place their schools outside the law. Entirely aside from the racial issue, the proposed constitutional change would open the educational system to all sorts of abuses. We believe that it is destined to fail, as it should.

McCarthy's Power Is Increased

STEP BY STEP, the power of Senator Joseph R. McCarthy is growing, and that fact portends no good for American democracy. The Wisconsin senator's latest achievement was to gain membership on the most powerful committee in the Senate. As a member of the appropriations committee, he will have a share in determining appropriations for the state department, the judiciary, and the departments of justice and commerce. He got this appointment—a very unusual distinction for a freshman senator—by decision of his Republican colleagues. The chairman of the subcommittee which is responsible for financing the above named critical functions of government is Senator Pat McCarran of Nevada, author of the Subversive Control Act of the last session of Congress. Six of the eleven members of the McCarran subcommittee are implacable critics of the state department's policies and actions in the Far East. We certainly do not believe that these policies are above criticism, but we are convinced that such criticism should conform to ordinary standards of truthfulness, that it should be made responsibly and in good faith. None of these qualities stand out as characteristic of the Wiscon-

sin senator's public utterances, as Mrs. Margaret Chase Smith, Republican senator from Maine, suggested last summer in a newspaper article calling for recovery of honor in political debate. Recently when she was evicted from membership in a Senate committee, Senator Smith charged that Senator McCarthy was responsible. His appointment to the appropriations committee brought protests from Senator William Benton of Connecticut, who said that if the public understood its importance, "a quiver of revulsion would run throughout the country." He was right. To place in a position of power over the federal judiciary a man whose conduct as a judge brought condemnation from the Wisconsin bar is bad enough. But to place the same man, who has built his career on multiplying unproved accusations, on a committee which has power, without further authorization from the Senate, to disrupt and paralyze the commerce, justice and state departments is a grave disservice to the country.

What About Religious Doctrine on TV?

THE ROMAN Catholic Church, it is reported, is preparing for Easter presentation a film along the lines of "The Joyful Hour," which it produced and offered free to the television companies at Christmastime. Appearance of that hour-long program over the N.B.C.-TV network underscored the apparent willingness of the television companies to make time available for presentation of dogma as such. For "The Joyful Hour" was designed to promote the Roman Catholic view of the importance of the Virgin Mary as exemplified in the recent promulgation of the Assumption dogma. It is reported that the Easter film will go even further in this direction. Under the American system of commercial broadcasting, there can be no serious quarrel with presentation over the air waves of specific religious points of view, so long as sponsorship is identified unmistakably, and so long as other points of view are equally welcomed. Presentation of sectarian programs paid for by the networks or stations is a different matter; there, the principles of neutrality governing traditional network practice must be preserved. Our own Protestant Radio Commission, now affiliated with the National Council of Churches, has entered the television field, but on a less ambitious scale than that represented by "The Joyful Hour," which is estimated to have cost around $20,000. It produced and offered to local stations a series of Bible stories acted out by puppets and a half-hour network program, "Family Christmas," which won favorable critical notices. It has two short films to offer the TV networks for the Easter season—one showing a youth group discussing the meaning of Easter, the other depicting a D.P. family's first Easter in America. So far, the Protestant programs have avoided any dogmatic approach. Competition, however, may compel a change in policy. The commission's greatest contribution will remain a presentation of the eternal truths as generally accepted by all Christians. But there *is* a Protestant story to be told. Television offers that story an opportunity to be heard, to be judged on its own merits. However, if the story is to win a place on the new medium, if it is to be told so artistically that its impact on the vast audience will be properly effective, adequate resources are essential. The Protestant Radio Commission, which serves evangelical Christianity through this medium, should be supported so it can serve effectively.

'The Enemy' in Washington

THAT the crisis in American education which Carey McWilliams portrayed in our issue of January 3 is not confined to Pasadena is common knowledge. It is quite probable, however, that few Americans are aware that "the enemy" of irrational fear and suspicion has invaded the school system of our capital city. But this is the case. Schools in Washington, the show window of the nation, the home of foreign diplomats from all over the world and the goal of most foreign visitors, are in a bad way. In 1947, a speech was made before a high school assembly which seemed to some people to be straight Soviet propaganda. It created a furor. So District Superintendent of Schools Hobart M. Corning ruled that before any outside speaker may be invited to address any school in Washington, his name must be submitted to the superintendent. He in turn submits it to the House committee on un-American activities. The committee then reports whether its so-called "public file" lists any information about the individual. A mere listing puts the proposed speaker on the superintendent's blacklist. Even if this information does not leak out —as it invariably does—it is wrong secretly to bar any individual from the schools on loyalty grounds without giving him a chance to be heard in his own defense. The latest identified victim of this undemocratic practice, it is said, is Pearl Buck. The *Washington Post,* which is leading the fight against the practice, says four others have also been blacklisted. This situation is a disgrace. Responsible citizens all over the country should urge Congress to correct it, for Congress is directly responsible for the government of the District of Columbia. If the District board of education is not willing to depend upon the judgment of its school principals, it should dismiss them and employ men whose judgment can be trusted.

Islam Seeks Closer Ties With the Vatican

OF MORE THAN passing significance both politically and religiously is the growing evidence of an alliance between Islam and the Vatican. Most recent evidence of this curious alignment is an announcement that el Azhar, a university and center of the Muslim faith in Cairo and the nearest counterpart to the Vatican to be found in Islam, is sending a representative to Rome. This came shortly after Azzam Pasha, secretary general of the Arab League, visited Rome and was granted a private audience by the pope. Following that audience, the pasha issued a statement in which he said that his visit to Rome was not to take up any particular problem but to survey the full range of cooperation, friendship and fraternity. He continued: "The two religions are founded upon an exquisite high spirituality and are menaced by the same enemy, atheistic materialism. Spiritual alliance between Christians and Muslims would constitute a front grouping together more than half the men living on earth. It is an immense force

that would be able to defend the supreme moral conceptions of both religions and, above all, peace." We know Azzam Pasha to be more the philosopher than an astute politician. Through skillfull handling by the apostolic delegate from Rome to Cairo, he has been gradually led to believe that the two have common cause. Unfortunately at the same time that his regard for Rome has been increasing, his regard for Protestantism has been decreasing. He shares with most other Arabs the belief that the American Christian Palestine Committee speaks the mind of Protestants. Since Rome has favored most of the Arab League's proposals and since the A.C.P.C. has denounced those same proposals in vehement terms, it is little wonder that the pasha turns toward Rome. What the end result of such an alliance might be is difficult to predict. It might give Rome the long sought chance to replace the great influence which the American University at Beirut with its Protestant background has long exerted on Near Eastern affairs. It could draw Muslims into the holy war on communism which Rome has long desired.

Good News From Asia

ALL TOO frequently it is the bad news that makes the headlines. That has certainly been the case with most of the tidings coming out of Asia in the past few months. But there are some very hopeful recent developments on the Asian scene, too. Though little heralded, the recent action of the two largest Chinese merchants' associations in Malaya is very significant. In manifestoes which were individually signed by most of their members these powerful trade associations decried the tactics of the Communists and placed themselves solidly behind government efforts to stamp out Communist guerrilla activities. These Chinese merchants were literally signing their own death warrants if the Reds ever take over in Singapore or Kuala Lumpur. Either they are very brave men or they think the odds are against the Communists. Another encouraging bit of news is that France has at long last taken positive steps to strengthen the governments of Vietnam, Laos and Cambodia. An agreement reached at a conference at Pau, France, gives these countries control of their own customs, immigration, finances, communications, foreign trade and foreign exchange. These concessions are a big stride toward the full sovereignty these countries demand and must have if they are finally to defeat the Communist Vietminh. Still another heartening development is the favorable reaction of the people of Siam to the strong backing their government has given U.N. action in Korea. Visitors returning from that country report that both the press and the people take great pride in the fact that in proportion to the strength of its army, Siam's is the largest contribution to the U.N. army. Indonesia has made a real contribution to the U.N., too. Despite popular demand for immediate action following the breakdown of Dutch-Indonesian negotiations over western New Guinea, the government has refused further to complicate the international situation either by occupying Irian or by referring the problem to the U.N. Better still, it has taken effective steps to quiet agitation against the Dutch in Indonesia. These are more than straws in the wind. They are definite signs that many Asians do not believe that the spread of communism is inevitable. Their faith must be answered by a conviction equally strong on our part.

Costly Investment in A Worthy Cause

RALPH E. DIFFENDORFER died, as he often said he hoped he would, "in harness." For more than 50 years he had given himself without stint or personal consideration to the task of carrying the gospel into all the world. No man of his generation has made a more lasting contribution to world missions. In every sense of the term he was a missionary statesman. His death came as he was about the business of his latest and, he felt, most important missionary service. Even before he retired as executive secretary of the foreign division of the Methodist Board of Missions and Church Extension in 1949, he had already agreed to take over the executive responsibilities of the Japan International Christian University Foundation. For the past year and a half, "Diff," as he was affectionately known to his friends and colleagues, worked with enthusiasm, energy and hours that might have been considered unusual for a man half his age. Scheduled for a speech, or two or three of them, today on the east coast, he would fly overnight to the central states or the west coast for a speech, or two or three of them, tomorrow. But it was not the physical drain on his strength that took the greatest toll. It was the fact that American church and community leaders could not see the urgency of his mission to the extent that they would give sufficiently of time and energy to make it an immediate success. He never doubted that the project would succeed. He only feared it would not succeed soon enough to have a positive influence on the decisions now in the making in Asia. His death at this particular juncture in missionary history may well be a more costly investment in the university than the $10 million the American public is asked to raise. But "Diff" would consider the sacrifice of his life a small price to pay if his devotion and final sacrifice result in speeding the development of a great international Christian university in Japan.

Switchmen's Strike Delays Papers

WE GO TO press with this issue of The Christian Century knowing that the February 7 issue is still unmailed because of the embargo which affects all second-class matter except daily newspapers. In addition, thousands of copies of reprints of the "Great Churches of America" series of articles are in mailbags awaiting shipment. We regret this inconvenience to our subscribers and deplore the prospect that it will be continued until the switchmen's strike is settled. Without attempting to judge the issues which have produced this situation, we cite it as another proof, if another is needed, that this country should refuse any longer to tolerate such national paralysis strikes. . . . Protests against the boycott and banning of "The Miracle," a motion picture condemned by Cardinal Spellman, have been made by ministers and professors of religion at Columbia and Princeton universities, and by the Liberal Ministers Club of New York. . . . The 27th state

has now ratified the proposed 22nd amendment to the Constitution of the United States, which rightly limits the President to two terms of four years each. Nine states must still ratify before 1954 if it is to become law. States which have not yet ratified are Washington, all the mountain states except Colorado, all the southern states except Mississippi and Louisiana; Minnesota, Indiana, Kentucky, West Virginia, Maryland and Massachusetts. . . . The Sherwood Eddy Seminar will again visit Europe in the summer of 1951, this being its 21st year. Under the leadership of Mr. Eddy, it leaves New York on or about June 22 and returns to that port on or about August 12. Britain, western Germany, Berlin, Vienna, Italy, Switzerland and France will be visited by the party, which will be made up of educators, editors, ministers and social workers. Cost will be about $1,000, of which $100 should accompany application for admission to the seminar. This is still the best way for a traveler to make a comprehensive survey of the European situation. Information can be secured by writing the Open Road, 50 West 45th St., New York 19, N.Y.

Involuntary Isolationism

ISOLATIONISM is usually understood to refer to the policy of nationalistic self-sufficiency which is achieved by voluntary withdrawal from international commitments. But there is another kind of isolationism, in which a country is forced to stand alone or virtually alone because other nations withdraw from it. At present, Russia is isolated not only by reason of her own nationalistic choice but also because other nations which are free to do so have withdrawn from association with her. In the maneuvers in the United Nations preceding the adoption of the resolution branding China as "engaging in aggression," the United States came perilously close to landing in the same uncomfortable and dangerous predicament. What occurred then ought to serve as a warning against allowing it to happen again.

The United States position was that the moral prestige of the United Nations demanded that China, which had aided the North Koreans and had then sent its own armies over the border to attack the United Nations forces, be branded an aggressor. This position was legally as well as morally sound, and the United States, which is bearing the brunt of the Korean war, had a right to press for it. But how far should this pressure have gone? The majority of the nations in the U.N., including Britain and France, feared that it would open the door to sanctions, which in turn would open the door to a major Asiatic war. The Arab-Asian bloc insisted, and rightly as far as we can now see, that branding China an aggressor would close the door to further negotiations for a peaceful settlement. Both groups resisted American pressure to the point where the U.S. delegate had to introduce the resolution without the sponsorship of other nations. For a time it appeared that we would be isolated. Votes by both houses of Congress demanding that the U.N. brand China were resented.

The resolution which was finally passed by a vote of 44 to 7, with 9 nations abstaining, (1) said that China had "engaged in aggression"; (2) called upon Mao to recall his Korean armies; (3) committed the U.N. to continue to resist aggression in Korea; (4) called on all states to join in this resistance; (5) appointed a committee to consider the imposition of sanctions; and (6) set up another committee to negotiate peace. By an amendment proposed by Dr. Charles Malik of Lebanon, the peace-makers were given priority over the sanctions committee.

The vote was hailed in our press as a great American victory. Mr. Austin publicly thanked God for it. But second thought raises the question whether it was bought at too high a price. It might have been wiser to delay still further the final showdown and to give the Arab-Asian nations more opportunity to produce the Chinese compliance they insisted to the end could have been secured. Walter Lippmann, in maintaining that we suffered a serious, self-inflicted defeat, said it came on the main issue—the allegiance and support of Asia. A study of the vote confirms this view.

For the first time, India and Burma voted with the Soviet bloc on a major issue. Their two votes represented over 400 million people. Seven of the nine abstentions were members of the Arab-Asian group of nations, who have an additional 200 million people. So in terms of population, the countries which refused to follow the American lead in this matter outnumbered those which accepted our leadership by three to one. The Communist press is making the most of the claim that a clear majority of the people of the world has withdrawn itself, at least temporarily, from the United States. There is considerable truth to this claim. If this temporary orientation becomes permanent, it will have serious consequences. It should be a major effort of American diplomacy to make certain that the situation in the United Nations does not harden on these lines.

The weakness of the American position also manifests itself in the strain that our determination to force this issue has put on our relations with nations that finally voted with us. Just before the vote was taken, the *Economist*, which says that "the United States has no warmer admirer in the world than this journal," declared that "great harm has been done to British confidence in America's ability to lead the free world." It said: "It has to be admitted that irritation is very widespread indeed in this country, and that it affects circles that are normally staunchly pro-American. . . . Emotionally it originated from the feeling, shared incidentally by many Americans, that General MacArthur last autumn abused and betrayed the trust that the United Nations put in him. But it has been raised in pitch in recent weeks by dislike both of the substance of American policy and of the form in which it has been couched. In substance, the United States seems to be deliberately seeking what everyone else is most anxious to avoid, an extension of hostilities in the Far East. . . . In form, American policy seems now to have taken the shape of issuing peremptory instructions to the United Nations by congressional resolution and then flying into a temper when they are not immediately obeyed."

Another issue on which American leadership is being challenged did not show up in the vote on China but nevertheless has to be taken into account. It is German rearmament. Until last month all the countries in the North

Atlantic alliance were subjected to heavy pressure from Washington on this point. Some kind of plan for including German troops in the European army had to be adopted immediately, they were told in effect. Then suddenly the pressure was relaxed and General Eisenhower was sent to tour the European capitals. His statement, made to both houses of Congress on his return, threw a wet blanket on yet another state department bonfire. He refused to consider taking any Germans into his prospective army until a political settlement had been achieved which would place Germany on a "basis of equality" with other countries. Europe cannot be defended by unwilling hirelings, he said. He would hardly have reached that conclusion if he had not been convinced that the state department had pressed the issue beyond the consent of the other participating nations as well as of Germany.

The major point on which support of American policy threatens to fall away is not on our resistance to Communist imperialism, but on how that resistance is managed. Our allies are not convinced that all measures short of war have been exhausted, or that impassable roadblocks close all paths to peace. On the essential matters they are with us, but they have come to distrust American leadership, which seems constantly to judge foreign policy in terms of how to undercut its domestic opposition, even to the point of plunging the world into war.

It is worth noting that Christian opinion throughout the world supports this view of our government. The executive committee of the World Council of Churches issued a statement on these lines at the close of its meeting in Paris on February 2. It called on the nations to seize upon "the least chance of negotiation." In an open letter to its 158 member denominations in 43 countries, this body warned that the present international crisis and armaments race may lead to a "war psychosis" and general conflict. "Every possible effort must be made to meet the challenge of totalitarian communism by means other than war," it declared. It called for the use of "all possible influence" to place all national armaments under international control, since the arms race endangers social progress and so prolongs the conditions under which communism thrives. Nowhere is that word more needed than right here in the United States.

It was probably not a coincidence that well publicized "secret" atomic explosions were set off in the Nevada desert following the debate on the aggressor resolution in the United Nations. In other days and with other instruments of destruction, such demonstrations were called "saber-rattling." They were obviously intended to remind the rest of the world that the United States is not to be trifled with. But they may have had the effect of declaring that our diplomacy is approaching bankruptcy. They may have been intended to reassure our allies, as General J. Lawton Collins, army chief of staff, hinted when he told the *U. S. News and World Report* following the blasts that a new weapon approaching completion is a guided missile with an atomic warhead. But the point which our leaders seem incapable of grasping is that the friendly part of the world declines to find reassurance in any prospect of war, and the hostile part refuses to be intimidated. So the people of the world join with representatives of the World Council of Churches to insist that "every possible effort must be made to meet the challenge of totalitarian communism by means other than war." They know that nobody wins in a modern, and particularly in an atomic, war.

Every Man for the Church

[EDITORIAL CORRESPONDENCE]

Chicago, February 4.

JOHN CALVIN might not have liked it at first, but it would have done him no end of good to share in the enthusiasm with which more than 900 men of the Presbyterian Church, U.S.A., sang parodies of popular songs at their third annual meeting here during the past three days. But these official representatives of the presbyteries and synods of this great church did not let this consideration worry them. To the tune of "My Blue Heaven," the National Council of Presbyterian Men, usually referred to as "Presbyterian Men," swung with gusto into

> Well it's always that way when the Spirit holds sway
> In the church that depends on her men;
> And it's really no news when they fill the front pews
> Not just once, but again and again.

Singing songs and enjoying the camaraderie of Christian fellowship were by no means all that these men did during these busy three days. Coming from all sections of the country, with four out of five paying their own expenses, these Presbyterians spent most of their time sharing their experiences in church work. They had worked at the job of effectively relating men to the church, and had ideas on what should be done, and how. And here they had their conviction strengthened that their pioneering in this field is of great significance to other denominations.

I

The pattern of the Chicago meeting combined programs usually followed at church meetings with some good ideas the laymen had brought over from the civic groups and trade organizations to which many of them belong. While the program offered a rich variety of resources, no effort was made to high-pressure men into listening to speeches all the time. The plenary sessions offered speakers of note talking on subjects the men wanted to hear discussed. Group discussions were well planned and democratically managed.

Friday afternoon and Saturday morning were given to discussion groups. Several were in progress at the same time. If a delegate had wide interests, he could move from group to group. At these sessions, representatives of national and overseas missions, Christian education and other interests told what the denomination was doing. Then the men were invited to ask questions or make comments. Though the ratio of participation from the floor was unusually high for a meeting of this type, the questions often showed how little background and understanding the questioner had. Speakers generally followed the time-honored practice in church bodies of telling the laymen only the success stories. Effective lay participation in the whole program of the churches will never be fully attained until the leaders rid themselves of the idea that laymen should be

given only the palatable part of the truth. In the overseas discussion group, for instance, what was said in answer to questions about Presbyterian work in Korea left the participants in complete ignorance of the schisms and other difficulties that exist among Korean Presbyterians.

While those who planned the program were acutely conscious of the criticism leveled at last year's annual meeting for listing only speakers who followed the Republican party line, bona fide attempts to avoid a recurrence were not entirely successful. This was partly due to the naive belief that Walter Judd could make a religious address without turning it into a Republican campaign speech. It also reflected the fact that most of the officers making reports unconsciously followed the party line in their asides. An example of this was the report of the finance committee when the speaker referred to the General Assembly's $14 million budget as being expressed in "Truman dollars."

Congressman Judd, who had been asked to speak on a religious topic, spent his first 45 minutes criticizing the state department, calling for Acheson's "promotion," by which he meant dismissal. Even more partisan than his references to the state department was his analysis of the China situation. No speaker having been invited to give any other point of view, it is quite probable that many laymen went home not realizing that there are at least three Chinas: Nationalist China, Communist China and Judd's China. And Protestantism's most successful men's organization has not yet fully succeeded in making it clear that it is a fellowship of Christians of any and all parties, and not just the opposition party at its prayers.

II

The great contribution made by the third annual meeting of Presbyterian Men was the consideration and adoption of a plan for relating laymen to the church. Termed the "Every Man Plan," the new blueprint is a distillation of the experiences of the past two years. It is recognized as tentative and improvable, but with its adoption Presbyterian Men feels that it has the basis for real achievement in the years ahead. It takes lay endeavors out of the clouds—or fog—which have so often surrounded them and provides a practicable scheme for utilizing the energies of every man who is a member of the church.

Presbyterian Men now knows that it does not want to develop into just another club. It knows that its reason for existence is not to build up within the church a separate institution for men. It has defined as its chief interest *the relation of every man to the whole program of the local church*. The goal of the organization is fourfold: to reach every man for the church, to find how best to use every man's talents in the church's program, to help every man to strengthen his faith, and to enlarge the work of the church through the full use of the dedicated, informed, spiritually strong manpower of the church.

To accomplish these goals, chapters of Presbyterian Men will be organized in as many churches as possible. Here and there at the Chicago meeting hints were offered that some pastors would have to be converted to the plan if it was to reach every church. That is probably true. But now the doubting pastor will be confronted by a program with which he must cooperate or be held responsible for its failure. The "Every Man Plan" envisions a job for every man on the church roll. That means more work for the pastor as organizer. It envisions every man a regular attendant at church. That will require that the pastor give even more time to sermon preparation, or the attendance will not maintain itself. Men will not be satisfied with religious essays or casual homilies. Preaching will have to come to grips with the life situations which confront laymen every day, and relate them to the Christian faith.

III

One emphasis in the new plan is something new in denominational lay work. Every man in the church is challenged to work for the unity of Protestant laymen. Since the program is to be developed within the structure of the local church as related to the denomination, and to interdenominational activity, wholehearted support for this final emphasis could make the plan one of the most significant factors in concretizing the genuine desire for Protestant unity which these laymen hold in common with the laymen of other churches. Imagine what would happen in any community if the Presbyterian men seriously began to study the problems that grow out of the lack of unity which now exists among the churches, even in areas where the will to cooperate is strongest! Certainly the laymen of other denominations would gladly join in such a study.

Because Presbyterian Men is planning with such vision and yet with such care for the practical, organizational facts of church life in its own denomination and in America, its members have an opportunity to serve all Protestantism. By sharing with other denominations the good points of this new plan, and by receiving in turn suggestions and help from the other denominational laymen's groups, it can do much to interest men in the church.

But this will be possible only if these men conceive of their organization as inclusive of all the men who make up the church, whatever their economic and political views may be. To date, farmers and laborers have not been brought into the organization in large numbers. It is largely a white collar affair. The leadership knows this and is trying to do something to remedy the situation. If the organization continues in the spirit of the Chicago meeting and if it overcomes its tendency to follow a political party line, its possibilities for contributing to the buildng of the Kingdom of God are almost limitless.

G. E. H.

Mankind 1951

THIS is the heavy burden of our hearts:
That we did never yet deserve to live,
And that we still, in spite of all our arts,
Cling to the savage law of poisoned darts,
Without the slightest urge to say "Forgive."

Though we have paintings, poems, sculptures, songs,
They are but like a gentle lullaby.
When we awake, the patient earth belongs
To hostile factions, proud and mighty throngs,
Who use their strength to make each other die.

GERHARD FRIEDRICH.

This is the Third of a Series of Articles by the New World Leaders of the Churches on 'What Shall I Preach to a Fear-Stricken Age?'

Fixed Point of Destiny

By Gordon A. Sisco

THIS IS a day when the rumblings of cataclysmic upheavals are rapidly changing the aspect of our society. Our political leaders must make decisions within a narrow range of choices, any one of which is fraught with uncertainty. We are at a point in history where we find ourselves entangled in a system of necessity. It is a time of danger, frustration and deep apprehension.

There is nothing in this situation that is inimical to religion. Those deepest biblical insights which are the Christian's guide did not emerge out of neat logical days of hope, nor out of breezy optimisms based on a belief in man's inherent goodness. As a preacher, I turn for inspiration and guidance to the prophets of Israel, who dealt with events in history very similar to those of our own day, though enacted on a smaller scale. Their nation was engulfed in the conflicts of vast empires that surrounded and endangered it. They knew from experience the bitterness of defeat, the scourge of cruelty, and the chilling horrors associated with the mass evacuation of their people.

The Divine Purpose

Lacking some of the insights which, at a later period, were given to the Christian, they nevertheless struggled with the belief that a divine purpose runs through life and that morality has to do with the processes and the course of history. They condemned mere formality in religion and insisted that it must manifest itself in justice, mercy and reverence. At one particular point the outlook became so foreboding that the prophet Zephaniah did not hesitate to declare that God would cut the very foundations from under an order of life which sought to found its security on mere economic power and find its outlet in international rivalry and cruelty. Other prophets, in periods of successive disaster, reached the conviction that only through a remnant of Israel could saving power penetrate life; and, later still, we come upon the startling assertion that the good must suffer just because they are the elect of God, and that the only effective way to deal with the tragedies of life is to embrace them in the faith that they are mysteriously bound up within the divine providence.

The Gospels are relevant to our world situation. Jesus of Nazareth was born into a political interlude that preceded by a few years the destruction of Jerusalem and the dispersion of his people. Even as he went forth to preach the "gospel of the Kingdom of God," he must have seen dark and ominous clouds upon the horizon. The nation which he loved was broken up into rival sects and parties, each playing its own hand and making for a total situation which spelled grave danger. It was this situation to which he addressed himself, seeking to get his compatriots away from sectional hatreds, wild speculations, self-acquired righteousness, and "bring them face to face with God and the moral purpose of God." His public ministry was of short duration; within three years he died upon a Roman cross.

A preacher like Howard Thurman, with his American Negro background, can make this side of the gospel come to life. Not many of us have the imaginative insight and preaching power of Howard Thurman, but it will impoverish us as preachers if we allow any current brand of theology to rob us of the Jesus of history. What these scriptural records impress upon me is this: they deepen the tragic sense of life until there is no answer in the strictly human sphere. The answer comes when by faith we embrace the events of the Old and New Testaments as the vehicle of God's revelation to us in history. In whatever theological idiom we may choose to phrase it, it is a revelation of judgment and redemption.

That was a memorable scene on March 4, 1865, at the east front of the capitol in Washington, when Abraham Lincoln arose tall and gaunt to deliver his Second Inaugural Address. At the moment the tide of war had turned in favor of the Union and the end was clearly in sight. He easily could have spoken words that would have divided the nation even more than it was then divided, as political hotheads were to do soon after his assassination. But he spoke in a subdued rather than a triumphant tone, seeking to convey the truth that the Civil War had not been a sudden eruption, but was the inevitable working out of a divine judgment that had followed upon the institution of slavery, and concerning which the entire nation in varying degrees was involved. Then he ended on a note of mercy.

Judging Ourselves

It is easy to judge those arrayed against us but it is humanly difficult to apply judgment to ourselves. We may become so preoccupied with the militancy of communism and our sharp dissociation from its philosophy that we assume we have found such favor in the sight of God as to become the special instruments of his purpose in punishing the communists. This attitude leads us into the error of identifying our preaching with the American way of life and calling it Christian.

No one with knowledge will dispute the fact that there is a Christian strain running through American history, manifesting itself in lofty ideals of human freedom and acts of generosity. But this is not the whole story. The American industrial process of giant enterprises, human assembly lines and mass production operates day in and day out without fixed points of moral reference. We manufacture and sell in order to live and we live in order to manufacture and sell. When a Negro wife greeted her delinquent husband as he came to her shamefacedly after using up for his own enjoyment on the merry-go-round the dollar they had saved and had planned to spend together, she said to him: "Rastus, you sho' do ride a whole lot but where's yo' bin?"

That raises a fundamental question, since the meaning of life is to be found in the ends toward which it is directed. Because our American generation on the whole has not stopped to answer that question, it is floundering. It presents the picture of a tumultuous movement in all directions leading nowhere in particular. We have a genius for organizing means to means, but we have no clear vision of ends.

That goes some distance toward explaining the inordinate consumption of alcohol, the craze for gambling, a voracious preoccupation with the seamy side of sex and other methods of escapism, which advertise the American to people of other nations as a type that tries desperately to run away from the very life that he openly and strenuously declares to be superior to every other form of national culture. That preacher is blind to one of the great issues of today who does not ask himself before God whether the religious heritage of America is to be a front for interests that are purely material and economic, with their aftermath of escapism, or whether it is to be determinative of the goods we seek for ourselves and of the goods that we seek with others.

The Specter of Human Need

Meanwhile, three out of every five persons in the world today have an average income of $40 a year. Less than a quarter of them can read and write. Few have more than enough food to keep body and soul together, and on the average they won't live past thirty. In Asian countries which are still outside the orbit of communist control, there are 600 million people, or about a quarter of mankind, who live perilously near to the line of mere subsistence. To help these people gain political maturity, social equality, a rising standard of living, access to knowledge and the fruits of knowledge would constitute one of the greatest moral enterprises in history. When Americans get panicky about the menace of communism and the weapons required to combat it, this is the sort of picture they need to take a long look at, and to realize that it is precisely along this front that the issue finally will be determined. Indeed, if out of tragic necessity we are forced into another global conflict, this terrible situation of human need will increase as a menace to haunt and endanger us, even if Russia goes down in flames. I am seeking here to give content of meaning to the statement that we cannot hope to escape the judgments of God in the awful unfolding of events. Our world cannot remain half gorged and half starved, half well and half sick. We cannot accept the ends of life in terms of comfort, profits and prosperity while millions of people outside our borders know only suffering, misery and want.

Personally, I take such a somber view of the events that are now so rapidly shaping up into another welter of blood, that I can only make sense of them within the setting of eternity. In a more placid day than ours, George Eliot offered us in moving lines a supposedly reasonable view of immortality:

> Oh, may I join the choir invisible
> Of those immortal dead who live again
> In minds made better by their presence.

Pondering those lines, my mind goes back in retrospect over a short span of thirty-six years. I recall the utopias that lured men on. They fought, or were urged to fight, "to make the world safe for democracy." They marched in serried ranks to fight a "war to end war." They gave their lives "in scorn of miserable aims that end with self."

I am grateful for what those men did, but I am troubled by the fact that their supreme sacrifice did not inspire the living to a saner and better way of life. Something unpredictable emerged in the two world wars to ruin the hopes and plans of the idealists. A process of destruction was begun that led to more destruction, and so the process continued until, in these recent times, there has come to the fore a group of powerful and irresponsible men who mock and challenge our religious and political beliefs with savage effrontery. No one today can predict what systems will break or organizations crumble in the next global conflict.

Neither Mannikin nor Juggernaut

In the long process of creation, life has become individualized. I am I and you are you. If these personalities of ours are to be leveled and dissipated in some better scheme of things which lies in the future, of which we as individuals shall not be aware and in which we as persons shall have no part, I find it difficult to believe that there is any special meaning to persons as persons. It is with this thought in mind that Arnold Toynbee poses this question:

> If man is our God, and we have a choice of worshiping this human god either as an individual or in a collective form, who can doubt which of the two embodiments of a deified human creature is the more worthy of our devotion? How can any serious-minded person dream of taking the frivolous little mannikin for his fetish, when he is offered as an alternative the great corporate Juggernaut, whose impressive gospel is the sacrifice of the individual's happiness to the interests of the race?

The Christian pulpit is supremely the place where its occupant must declare that the true meaning of life is not to be found in any system that has endured the years, or in any earthly utopia used as an instrument of propaganda, but in personalities considered as ends in themselves. It is not Christian to subordinate personality to production or to the state, or even to some schematized pattern of civilization. Man's chief end is to know God and to glorify him forever.

No Earthly Utopia

In striking this note I am not advocating otherworldliness, nor am I preaching "pie in the sky." A vital faith in immortality carries with it certain consequences of conduct. If you are content to horizontalize Christianity, if your aim as a preacher is no higher than the effort to realize some earthly utopia, it is pretty safe to predict that the utopia will not be realized. But if your gospel is vertical, if you believe that Jesus Christ rose from the dead "to bring life and immortality to light," then the people whose faith is nourished and strengthened by your preaching will come increasingly to care about the evil conditions of this world.

I have a feeling that a responsible view of life after death and of a process by which persons may be redeemed in realms beyond this is not an underlying theme of the American pulpit today. We touch upon it at Easter and then proceed with a contemporary kind of preaching that tries to be up to date. It has no eschatological significance at a

time when we stand at the end of an age. That may explain why our resistance to external aggression, at the behest of our leaders, is so often pitched at the low level of creature comforts. We need a revitalized faith in man's creation and redemption by God and in his eternal destiny. Without that faith it will be of little avail to meet the communist thrust with the battle cry of individual freedom. The people who will best serve this world—even though global strife may bring about a crumbling of the structures of civilization not before recorded in history—are the people who believe in another world.

Outposts of Heaven

The church which has ordained us to its ministry is not to be measured by statistics, nor is it to be weakened by sectarian obsessions. If ever there was a time when there was need to lay stress on Christianity as a fellowship and to demonstrate it, that time is now. The congregations which we serve, whatever their denominational label at the moment may be, whether they be organized on a far-away mission field or somewhere within the broad spaces of America, are colonies of heaven in an alien environment. Christianity today is a minority movement; it will gain its unity and a deeper sense of mission in proportion as it realizes itself to be of the remnant.

The missionary in some far-away outpost may of necessity adopt a strategy which is direct and uncomplicated, if the people to whom he ministers are hearing the gospel for the first time as good news. The task of the preacher in America is in some respects more difficult. Around him are people who unwittingly claim a Christian sanction for ways of thought and life that are out of line with the Christian faith and ethic. Some have grown immune to the heart of the gospel message. Others have a memory of it, but having found the cross to be an offense, have turned away. If only modern man could be cured of his malaise by confessing his ignorance or his lack of something which the world could supply, he could still retain his pride! When Christianity adapts itself to this situation, with no distinctive voice or seasoning influence, when it has been reduced to a philosophical treatise or has been worn smooth by familiarity, it has lost its power.

The 'Third Race'

We have heard much in our day about the need of a third force standing between two hostile giants with power enough to influence the course of international events. This is not the place to discuss the possibility of achieving such a balance of power. I mention it simply to give force to a statement by the general secretary of the World Council of Churches, Dr. Visser 't Hooft, that the peculiar calling of Christians is to be a *tertium genus,* a third race. His thought is that the Christian is a citizen of two worlds at one and the same time, ever seeking to live in the one by the directives of the other. He points out that there have been times in history when Christianity stood over against the world, producing new forces which eventually reshaped the world.

So now, in an age of grave danger, the outcome of which no one can see, the church in its united strength must stand over against the world, affirming that both communism and individual freedom as they currently find expression on two sides of a so-called curtain are each an exaggeration of a truth that can find reconciliation only in that salvation vouchsafed to us through Christ. It is the calling of the preacher to declare that in Christ man finds true freedom and genuine community, a freedom that submits to the will of God and a community deeply concerned about the rights of others.

The Man Who Caught Up With Himself

EDITOR THE CHRISTIAN CENTURY:

SIR: Once upon a time there was a man who could never catch up with himself. He never got "even with the board." For twenty years or more he had been chasing himself, and only once or twice did he have even fleeting glimpses of his elusive figure vanishing up the road miles ahead.

He would glance every day at his desk, which looked like the wreck of a railway mail car. It was piled high with unanswered letters, and papers about which he should have done something—heaven knows what—two weeks ago. For relief, he would step to the window and look out on the beautiful world, in which he could plainly see that the grass needed cutting badly and the car needed washing badly and the bushes should have been trimmed last spring. Sticking his tongue in the cavity of a molar, unfilled because he could never catch up with himself to go to the dentist, he would glance down on the top letter of the chaos. It was a greeting from the Second National Bank, calling attention to an overlooked overdraft of $11.72 and discreetly suggesting that he drop in and see the receiving teller, who would be happy to greet him.

Then his wife would enter for a moment of domestic felicity, announcing that *something must be done* about the leak in the roof and that the hot water faucet was having another nervous breakdown. He would go through the ritual about doing something drastic when he got caught up with himself a bit.

One night, after a breathless day at the store, trying to overtake some of the things overdue from last week, he sank down on the pillow with the usual sigh, "If only once, for twenty minutes in twenty years, I could catch up with myself!" Then he slept, and behold, he dreamed a dream.

He was in a beautiful room, with a half-acre of shining mahogany desk before him on which there was not a single letter or scrap of paper. Through the window he could see the trimmed lawn outside, and the washed car, gleaming like the colored advertisements in the slick magazines. No bills, no dates, no nothing. No more foot races with himself. He had caught up with himself. Peace, perfect peace. Or was it? For around the edges of the peaceful vacuum there nibbled a little question: "What do I do now?"

Seeing a postman pass by, he hailed him. He noticed that the postman had no letters or papers in his bag. Nothing to deliver; just out for a walk.

"Where am I?" asked the man.

"This is hell," replied the postman cheerily.

Perhaps it was at that. All caught up; nothing to chase.

Yours, SIMEON STYLITES.

Repeal After Twenty Years

By Charles M. Crowe

WHEN THE Prohibition Amendment was repealed in 1932, the administration and the liquor trade agreed with the prevailing sentiment of the time that under repeal there would be much less drinking and crime due to drinking. After almost twenty years' experience, let us impartially and factually review the evidence. The record is to be found in the courts, hospitals, homes and industries of the nation.

There are now 482,000 legal retail liquor outlets in the country. The best estimates indicate that there are 50 million people above voting age who drink and that of this number 10 million are heavy drinkers. These figures are the highest in our history. According to the department of commerce, Americans are spending about $9 billion a year for alcoholic beverages. This compares with $2 billion spent in 1932. In 1933 the per capita consumption of alcoholic beverages was 1.69 gallons. In 1947 it was 27.25 gallons. FBI figures show that during these twenty years of repeal arrests for drunkenness increased 197 per cent. Arrests for driving while intoxicated increased 122 per cent. Arrests of women for drunkenness increased fivefold. In one city, Los Angeles, arrests for drunkenness in proportion to population increased 14-fold during this period.

Gangsters Still With Us

Prohibition was roundly condemned because it fostered gangsters and racketeers like Al Capone. Twenty years after we have syndicates of goons and lobbyists in operation that make the old Capone mob look like amateurs, and the new Capone mob has added some tricks to its bag. These extensive criminal operations are supported by legal and illegal liquor. Their lawless threat is so great that a number of newspapers recently began to report the situation, and the United States Senate has set up a crime commission to investigate it. This body has cited, with documentation, the case of Charles Binaggio of Kansas City (lately murdered), a racketeer politician who was "second only to Governor Smith in Missouri political circles." The *St. Louis Post-Dispatch* regularly referred to Binaggio as the Kansas City representative of the Chicago crime syndicate. "He receives a 25 per cent cut from the Duke Sales company which sells Canadian Ace beer, put out by Alex Louis Greenberg's Chicago brewery. Greenberg was for a long time the Ricca-Capone mob's financial mastermind."

California's Governor Warren has said that in that state a man by the name of Arthur H. Samish has more power than the governor on matters that affect his clients. Samish himself boasts that he is the governor of the legislature. Who is this secret boss of one of our greatest states? He is the legislative lobbyist of the California State Brewers' Institute. Arthur Samish's lobby places the facilities of the Golden State's legislature at the disposal of his liquor clients and influences the liquor legislation of eleven other western states.

Then there is Frank Costello. Mayor Morrison of New Orleans, president of the American Municipal Association, representing the governments of 9,500 cities and towns, declares that the nationwide crime syndicate headed by Costello is so powerful that it threatens to take over the government of several of the nation's key cities. He calls Costello "one of the most dangerous influences in America today and probably one of the ten most powerful men in the country." Costello's direct connection with the liquor trade is seen in the fact that the alcohol tax unit of the government is working with the FBI on the case. And the indirect alliance of legalized liquor with such mob activities, whose income derives chiefly from gambling in taverns, is obvious.

Liquor and Organized Crime

Bootlegging was supposed to pass out of the picture with legalized drink. However, the Florida crime commission records show that there was never a year under prohibition when as many bootleggers were arrested as have been arrested each and every year since. And the Chicago Juvenile Protective Association reported that 66 per cent of all complaints it received concerned illegal conditions in places selling liquor.

On the other hand, it is the legal sale of alcoholic beverages that causes most trouble for the law-enforcement people. The final report of the Los Angeles grand jury for 1948 stated: "Our jails and prisons are crowded; our courts and police organizations are burdened; our law-enforcement and social welfare problems are seriously aggravated because of the licensed liquor traffic. . . . The tax costs now falling to the innocent citizenry because of the liquor traffic are intolerable."

Similar reports come from every section of the country. The last state to analyze the cost of alcohol was Massachusetts. A commission headed by J. T. Zottoli, associate justice of the Boston municipal court, made the investigation. It showed that 50 per cent of the felonies and 85 per cent of the misdemeanors are due to alcohol. Insanity caused by alcohol cost the state $4 million a year; crime caused by alcohol cost $6 million a year. The cost of financial dependence on charity caused by alcohol was $51 million a year. The care of chronic alcoholics alone cost the state $61 million a year, or 4.5 times the state revenue from liquor taxes.

Cost to Cities

Mayor Martin Kennelly of Chicago says that 80 per cent of all cases sent to the Chicago lockups involve alcohol. City Judge George J. Grellner of St. Louis reports: "Excessive drinking is responsible for most of the crime, broken homes, business failures, and juvenile delinquency in St. Louis. Ninety-two per cent of the 10,000 peace disturbance cases last year were attributable to alcohol." Judge John J. King of Columbus, Ohio, stated that 80 per cent of the crimes there were committed under the influence of drink. In Washington, D. C., 14,000 out of the 19,000 arrests made in 1949 were for drunkenness.

The National Safety Council in its publication *Accident Facts* states that there are 55 accidents for drivers under the influence of alcohol for one accident for nondrinking drivers, and that "alcohol is responsible for between 40 and 60 per cent of all death and injury accidents caused by autos on highways."

Considering this sort of evidence, it is not difficult to believe the Yale School of Alcohol Studies' report which states that arrests for drunkenness account for 70 per cent of the cost of maintaining the country's jails. Dr. H. M. Pollock of the New York state board of health estimates that the nation's economic loss from drinkers, in the form of extra costs for police, jails, courts and hospitals, comes to at least $10 billion annually.

Reason for Divorce

The social costs of drinking go beyond the financial cost. Drinking during repeal years has had a serious influence on social problems such as divorce, sex and race. For instance, Superior Judge John A. Sbarbaro of Chicago says: "Seventy-five per cent of all the divorce cases I have heard resulted from alcohol." His statement is echoed by divorce court judges throughout the country. Dr. Ralph S. Banay, one of the nation's leading criminologists, declared: "The majority of sexual crimes are committed under the influence of alcohol." As for the influence of drinking on the race problem, the words of Frayser Lane, director of the Urban League of Chicago, are significant: "By all odds, liquor is the number one social problem for Negroes. Even if there were no moral question involved, the cost in economic outlay and in social degradation is excessive and is becoming a shackle more galling than involuntary servitude."

In the field of industrial production also the cost of drinking is high. Bruce Ashby, former official of the department of justice, declared recently at the Industrial Conference on Alcoholism that the known loss to industry due solely to actual alcoholism is over 28.5 million workdays, or more than $1 billion, per year.

Is Alcoholism a Disease?

"Alcoholism" is a technical term that has come into wide use during these repeal years. It is a new description for what ails the man once known as the "confirmed drunkard." There are differing opinions among medical men as to the nature of the alcoholic's problem. Some say that alcoholism is a disease and is to be treated as such and not as a sin. Other competent doctors maintain that the drinker himself is alone responsible for excessive use of drink. Much of the current interest in the alcohol problem centers around the treatment of alcoholism—admittedly a serious social and medical problem causing thousands of deaths yearly.

The Rockefeller Foundation, through Dr. Dayton, reports that 20 per cent of the mental patients in the United States are alcoholics. Forty per cent of admissions at Bellevue hospital and 32 per cent at Massachusetts General hospital are alcoholics. The Yale school reports that two-thirds of all alcoholics began their drinking habits in high school days. Dr. Charles Mayo declares that three out of ten drinkers become alcoholics and no one can tell when they begin which one will go that route.

The heavy drinker, even though he may not become an alcoholic, carries a great physical handicap, according to most physicians. There are exceptions, of course. But one of our large insurance companies reported that, during a ten-year period from the mid-thirties, rejections because of heavy alcoholic indulgence increased from 12 to 34 per cent; that is, one-third of otherwise insurable people who were rejected as unsafe risks were rejected because of the physical effects of excessive drink.

There are medical men who place heavy drinking among the first three or four most serious health problems of the country today, along with cancer, heart trouble and tuberculosis. This had never before been true. Dr. Emil Bogen of California declared: "No other poison causes so many deaths or intensifies so many diseases both physical and mental as does alcohol in the various forms in which it is taken." And Dr. Robert V. Seliger, psychiatrist of Johns Hopkins, says that drinking causes physical ravages "worse and more varied than those of any other specific known medical or pyschiatric sickness." Not all confirmed alcoholics are to be found on the "skid rows" of the country. Said one leading psychiatrist: "Before me now is a stack of condensed records of 221 male alcoholics from every walk of life. About half of them are one-time big business men."

The Chief Victim

It is not the alcoholic, however, or even the heavy drinker, who suffers most from drink or causes the most difficult social problem. The chief victim of alcohol, apparently, is the so-called social drinker, the normal, capable individual whose efficiency, judgment and moral sensitivity are impaired by drink. For instance, Dr. Haven Emerson, professor of public health administration at Columbia University and former commissioner of the board of health of New York, has this to say on that point: "Medical sciences have learned and found that alcohol is not a food, a stimulant, or hurtful only in drunkenness. We have learned that alcohol, as commonly used today, causes more diseases, disability and death than any other cause of ill health which is in the power of the individual to prevent and avoid."

Dr. Robert V. Seliger goes further than that. He says: "Too many business executives and professional men are to be found in the social drinking bracket. It is my personal conviction, based on experience and psychiatry, that our social drinkers actually cause more trouble of more kinds as a group than do all true alcoholics. Bourbonized judgment causes a loss of millions to investing stockholders. That little drink, medically, is a narcotic drug substance and can be compared with a shot of morphine."

The evidence is not scarce to bear out this conclusion. For instance, the Mayo Clinic recently stated that the use of alcohol for medicinal purposes is out of date and unnecessary with the coming of penicillin and the sulpha drugs. And the newest edition of *U. S. Pharmacopoeia* (the standard list of all drugs recommended by a national committee of physicians and pharmacists, revised every ten years) omits whisky.

This change of attitude is due to the fact that, during these twenty years of repeal, advances in chemical science have revealed the true nature of the effect of alcohol on

the human system. The chemist, the pathologist and the physiologist have found that alcohol itself in any form and in any amount is a poison. Unlike food, alcohol is absorbed directly into the blood stream through the stomach walls. It is a solvent of fat, which makes it an enemy of the nerve cells. Even in moderate amounts it immediately affects the central nervous centers, thus decontrolling judgment, discrimination, coordination, timing and reactions. It depresses the higher brain centers which control voluntary behavior, thus releasing inhibitions and creating immature, abnormal actions and speech. It destroys the normal appetite for food, resulting in dietary deficiencies which in turn cause cirrhosis of the liver.

A recently completed 23-year study of two million policy holders of 43 insurance companies, made to determine the effects of alcohol on insurance rates, shows that the death rate for even moderate drinkers is 186 to 100, or nearly twice as great as for the nondrinker.

Youth Exploited

One of the most important shifts in the drinking picture during the past twenty years is the rapid increase of drinking among women and young people. A Gallup survey not long ago showed that the greatest percentage of drinking is in the 21-29 year age group. But drinking habits are established years before that. Drinking is an accepted custom at many high school functions in many places. Many parents think nothing of allowing their children to drink in order that they may learn to "hold their liquor like gentlemen." In this connection it is interesting to note that for every dollar spent for education in the country we spend about six for liquor; and for every dollar spent for the churches we spend more than eight for alcoholic beverages.

The appeal of drink to youth and women is the result of skillful and highly financed advertising programs. The trade spends some $100 million a year to convince the American housewife that it is fashionable to serve intoxicants. This money, incidentally, limits editorial treatment of drink. Highly paid trade lobbyists in Hollywood effectively keep the drink habit before the public as well as keeping the bad effects of drink off the screen.

Strangely enough, however, this advertising propaganda has created a social pressure that is not backed by an actual taste for drink. This may be seen in a survey made in 1948 by three Rutgers University sociologists and reported in the *Quarterly Journal of Studies on Alcohol.* It was a study of the drinking habits of a large cross section of people. It showed that 43 per cent admitted that they drank for reasons of sociability alone. In other words, almost half the drinking done is due solely to social custom—a custom deliberately created by the trade. This conclusion is more than substantiated by the Yale School of Alcohol Studies, which has reported: "Forty per cent of drinking is symptomatic of inner or environmental maladjustments, while sixty per cent is purely social."

If Not Prohibition—What?

Any discussion of drinking raises, in the eyes of trade propagandists, the specter of prohibition. However, no temperance agency is now working for the return of the Volstead act or its counterpart. Even so it is well to point out that prohibition is no enemy of society. The latest exhibit in that connection is the case of Kansas, the last state to surrender statewide prohibition. During its dry years it had 54 counties without any insane or feebleminded persons, 96 counties without any poorhouses, 53 counties without any persons in jail, 56 counties without any representatives in the state penitentiary. But when Kansas voted wet, within two weeks arrests for drunkenness in Wichita alone increased 70 per cent.

Most temperance advocates are now working to educate people in the effects of drink. They want people to be as free not to drink as they are to drink. The issue of prohibition is not being raised by church and temperance societies. It is being raised by the liquor trade itself. For during these nearly twenty post-prohibition years, the alcoholic beverage traffic has created a drinking problem of dangerous proportions. Strangely enough, it is not the preachers, the long-haired reformers and the little old ladies that are most articulate on the matter; it is the judges, police courts, doctors, social workers, hospitals, and personnel directors of industry. They demand that some answer be found to check the devastating results of alcoholic beverages on human health and personality, on the home, on business, on the cost of government and on the quality of American culture.

VERSE

Winter Outlines

WITHOUT October drapery
Or tender April mist
To blur stark form, a winter tree
Stands trial, with every twist
Toward or from the one ideal
In silhouette to scan.
The winter landscape does reveal
True line in trees—and man.

MARGARET EVELYN SINGLETON.

The Word

SOME words are patterned for music,
And some are designed for stone,
Worthy of sand or granite;
One is for spirit alone—

That which is heard in silence,
The answer to what has been said
By every seed in its season,
Since man first looked on his dead.

Death is the absence of spirit;
Yet who can limit the bound
Of that which hears in the secret
Silence of infinite sound?

Once only the Voice of our solace
Stood forth, was seen and was heard,
A manger, a tree, a garden
Confirming the immanent Word.

MIRIAM CROUSE.

Plan of Union for a United Church

To the Churches of Christ of the United States of America: Greetings in the name of our Lord Jesus Christ, the Head of the church, whose body the church is:

I. The Divine Imperative

WE, the Conference on Church Union, consisting of officially appointed representatives of our several churches, gratefully recognize the initiative and guidance of God in the movement among all Christian people for a united church. The call for unity is a divine imperative and we believe that union is an indispensable means to that end. We have long known that in matters of faith we are already one. We now rejoice in the discovery that the practical operations of our several polities are strikingly similar.

Over many years there has been a steady growth of fraternal fellowship, mutual cooperation, and the spirit of unity among us. This has prompted us earnestly and prayerfully to inquire what may be the next step in the development of our responsibility for one another. Our common faith in Jesus Christ as Lord and Savior makes us one body in him, and in penitence for our present unhappy separation from one another, we believe that our Master now calls us to transcend those barriers which divide us into various and often competing denominations and churches.

Today, Christians confront a world situation which demands that the churches shall make common cause. In our own and many other sections of the world, secularism, atheism and religious indifferentism are strongly entrenched and militant. These evil forces stand sharply over against the Christian church with its eternal gospel of redemption. They cannot be effectively resisted and overcome by separate churches, but only by the personal and corporate witness and the concerted action of Christians united. In the broad perspective of the world scene, and in view of our great common convictions and concerns, our denominational differences appear inconsequential.

In our meetings together, in prayer and prolonged deliberation, we have reached a common conviction that the time has now come when all the churches must take with profound seriousness both the divine and the practical mandate for a united church. We look forward in faith and hope to a more comprehensive union than that envisaged by our present undertaking. Holding this faith and this larger hope, but not waiting for its full realization, we are convinced that we should now form ourselves into an organic union; and that our union must be so truly ecumenical in spirit and structure that it may be not only a church united in itself but so manifestly inspired with a fervent desire and intention to be used of God that it will bring about a more comprehensive union. To this end, we offer a statement of the ecumenical evangelical faith to which such a united church should bear witness, and propose a plan of union.

II. The Common Faith

Whereas: we desire to share as a common heritage the faith of the Christian church which has in times past and in our own time found expression in many historic and treasured statements;

Whereas: we share a common belief in God our Father; in Jesus Christ, his only Son, our Savior; in the Holy Spirit, our Guide and Comforter; in the Holy Catholic Church, through which God's eternal purpose of salvation is proclaimed and his Kingdom is come on earth; in the Scriptures of the Old and New Testaments as disclosing the Word of God for men, from which new light is evermore breaking forth for us and for our world; and in the life everlasting;

Whereas: the church is of God, and hears with a deepened sense of obligation the prayer of our Lord "that they all may be one, that the world may believe"; and

Whereas: having the same spirit and owning the same Lord, we recognize diversity of gifts, concerns and ministrations for whose exercise the freedom of the Christian man must always be assured in forms of worship, modes of operation, and ways of life;

Therefore: we the churches hereto assenting, convinced that we are acting under the guidance of the Holy Spirit, seeking union in Christ with that Christian liberty of conscience and organization which we now enjoy, do hereby unite in a visible body to be known as the United Church of Christ for the furtherance of the redemptive work of Christ in the world. The churches hereto assenting and hereafter thus united in such visible body do mutually covenant and agree upon a plan of union as follows:

III. The Local Church

1. Organization

The universal church is the fellowship which God creates by his Holy Spirit through those who experience his grace in Jesus Christ. The local church is the ecumenical church manifested in a particular place. The united church recognizes and respects the freedom of each local church in the discharge of its local responsibilities. It also provides for an orderly exercise of the mutual responsibilities of the local churches in relation to their sister churches in the united church. No fundamental changes in the structure or procedure of local churches are required as a condition of entrance into the united church.

The form of local church organization naturally varies in some respects with the needs of the particular church and its community. But there exist in the churches of all the participating denominations a board of officers responsible for fostering and guiding the spiritual life and the general welfare of the congregation, and a board of trustees who have charge of the church property. This essential inner structure of the local church is preserved in the united church.

2. Worship and the Sacraments

Each local church determines its mode of worship and of administering baptism and the Lord's Supper.

3. Admission to Membership

In accordance with the practice of all the churches participating in the united church, new members are received on profession of faith in Jesus Christ as divine Lord and Savior. Letters of transfer from other churches are honored in accordance with the practice of the receiving local church.

4. Property

In the case of a local church which holds title to its own property, the church retains the title.

IV. The Ministry

1. Ordination

Ordination in the united church is ordination to the minis-

try of the Church of Jesus Christ. The act of ordination is performed by the presbytery on the recommendation of the local church of which the candidate is a member and of the proper examining committee of the presbytery. The bishop presides at the service of ordination, thus signifying that the one ordained is a minister of the whole church.

2. Engagement and Dismissal or Transfer of Ministers

The engagement of a minister as pastor of a local church is a threefold concern: (a) of the local church, (b) of the church at large, represented in the presbytery, and (c) of the minister. The normal procedure is one in which these three cooperate, the church extending, the presbytery approving, and the minister accepting the invitation or call. As in the call of a minister, likewise in the severance of the pastoral relation, the normal procedure involves the participation of the presbytery as well as of the church and the minister.

3. Placement of Ministers

The united church accepts a reasonable and just share of responsibility for the continuous ministerial employment of its worthy and qualified ministers during their active years, and for the continuous pastoral care of its local churches, and undertakes to provide a practicable and equitable method for the discharge of this responsibility, without, however, infringing upon the freedom of the minister or of the local church.

4. Installation

Installation or recognition of a minister assuming a pastoral relation to a local church is by the presbytery at the request and with the participation of the church.

V. The Presbytery

1. Nature of the Presbytery

Inasmuch as the Church of Christ manifests itself in many separate congregations, these need and desire the fellowship of mutual counsel and cooperation. Accordingly, contiguously located churches constitute a natural unit of organization. This is recognized in some form, more or less explicitly, under various names, by all the denominations participating in the united church. To provide for the mutual concern and responsibility of contiguous churches, if they be not less than ten in number, a presbytery may be constituted of all ministers, not less than ten in number, and one lay representative from each church within the district. The boundaries of each presbytery are determined by the churches and presbyteries concerned, with the advice and approval of the conference.

2. Meetings

The presbytery meets at least annually and on its own adjournment and also when specially called.

3. Functions

The presbytery is responsible for (a) recruiting, preparing and ordaining ministers; (b) the oversight and aid of its ministers and churches; (c) the election of delegates to the conference and to the General Council; (d) setting in order and promoting those things that pertain to the spiritual welfare and cooperative work of its constituent churches; (e) cooperation in establishing and dissolving pastoral relations between ministers and churches.

VI. The Conference

1. Nature of the Conference

The conference embraces a group of presbyteries not less than three in number. It is the expression in a larger territorial area of the fellowship already manifest in the presbytery. It expresses mutuality of interest, unity of life, and cooperation. The conference in the united church is comparable to the state convention, state association, synod, diocese or annual conference of the several denominations participating in the united church.

2. How Composed

The conference is composed (a) of equal delegations of ministers and laymen elected by the presbyteries on a basis and in a ratio determined by the conference itself and its presbyteries; or (b) at its option, with the consent of a majority of its presbyteries, of all the ministers and one layman from each local church within the conference.

3. Meetings

The conference convenes at least once a year. Each session elects its presiding officer, who may be either a minister or layman, to be known as moderator, to serve during that session of the conference, and who is not eligible for re-election.

4. Election of Bishops

Each conference has a bishop elected by the conference, though not necessarily from its own membership, to be a spiritual counselor and guide of its churches and ministers, and its administrative superintendent. The bishop is *ex officio* a member of the conference.

5. Functions of the Conference

The conference is responsible for the administration and promotion within its boundaries of the work of the church as a whole. Among its functions are: to review the records and work of the presbyteries; in cooperation with the presbyteries concerned, to constitute new presbyteries and, where necessary, to divide those previously constituted; to initiate such work with respect to the presbyteries, the churches, and the people under their care as may tend to promote the edification of the church and the extension of the Kingdom of God; to propose to the General Council for its consideration such measures as may be of common interest to the cause of Christ and to the church as a whole.

VII. The General Council

1. Functions

The responsibility of the General Council is to foster and express the substantial unity of the united church in faith, polity, purpose and work; to consult upon and devise measures and maintain agencies for the promotion of the common interests of the church and the Kingdom of God; to do and promote the work of the whole church in its national, international and ecumenical relations; and in general to perform on behalf of the united church the various functions hitherto performed by such organizations as the National Convention, General Assembly, General Synod, General Conference or General Council of the uniting denominations.

2. Membership

The General Council is composed of approximately 1,200 delegates, ministers and laymen in equal numbers, to be elected as follows: each presbytery elects two delegates—one minister and one layman; the remaining number of delegates, ministers and laymen in equal numbers, are elected by the conferences on the basis of church membership, the ratio to be determined by the General Council. The bishops are *ex officio* members of the General Council with right to speak but not to vote.

3. Meetings

The General Council meets regularly once in two years. Each session elects its presiding officer, who may be either a minister or a layman, to be known as moderator, to serve during that session of the General Council, and who is not eligible for re-election. All its sessions are open to the public. In addition to its agenda for the transaction of business, it provides services of worship and a program of inspirational, evangelistic, missionary, devotional and educational addresses for

the edification of those present and of the whole church. Provision is also made for the General Council to conduct a service of consecration of newly elected bishops, thus recognizing that their responsibilities pertain to the church at large.

4. Promotion of Work

The General Council is responsible for coordinating and administering the general enterprise of the united church as a whole, including evangelism, home and foreign missions, ecumenical activity, Christian education, ministerial education, stewardship, publishing, ministerial pensions, social action; and to that end it creates such corporations and appoints such boards, commissions, committees and officers as may be needful. It recognizes and fosters organizations of men, women and youth within the membership of the united church. The responsibilities of the General Council are discharged on behalf of the constituent local churches, presbyteries and conferences.

We, the Conference on Church Union, offer the foregoing plan of union in the belief that ultimately such an organic union rests upon faith in one another and in the continuing guidance of the Holy Spirit. The achievement of a united church is a spiritual development as well as an organizational event. We make no claim to finality or perfection in the concept of such a church as is here set forth. We submit it in all humility to the several churches for their prayerful consideration, criticism, revision and, we dare to hope, their favorable action in the adoption of its substantive structure.

In its widespread consideration, we prayerfully trust that the proposed union may be approached and its study controlled, not by a too meticulous concern for minor or technical details, but by confidence in the Christian character, disposition and spirit of the other churches as well as one's own. If our union can be consummated in such an atmosphere of faith, many lesser matters may wisely be left for adjustment in the joyous experience of living together in one fold under one Shepherd.

——THE CONFERENCE ON CHURCH UNION.

BOOKS

Bombs Away!

THE H BOMB. *Foreword and commentary by George Fielding Eliot. Didier, 660 Madison Ave., New York, $2.50.*

THE ATOMIC ERA — CAN IT BRING PEACE AND ABUNDANCE? *Edited by Freda Kirchwey. Medill McBride Co., 200 E. 37th St., New York, $2.75.*

THE CHRISTIAN RESPONSE TO THE ATOMIC CRISIS. *By Edward LeRoy Long, Jr. Westminster Press, $2.00.*

COMMENTATORS and analysts can now speak of the kind of bombs that were used on Hiroshima and Nagasaki as the "ordinary" or "old-fashioned" atomic bomb. The comparison is, of course, between the known character and destructiveness of the A-bomb and the still unknown but ominous possibilities of the H-bomb. The first is the bomb which generates explosive power by the "fission" of atoms of uranium or plutonium; the second, by the "fusion" of atoms of heavy hydrogen. The differences between the two are important. Among these differences, one of the most important lies in the fact that we actually have the A-bomb, and so probably has our potential enemy, and both of us know pretty well how to fire it and what it will do, while the H-bomb does not yet exist, nobody knows with certainty whether it can be manufactured and made to explode or just what will happen when and if it does explode.

We are doubtless entitled to take some comfort, which falls considerably short of reassurance, from the provisional nature of the hydrogen bomb threat. The chances of its becoming a reality are, however, great enough to demand consideration of the disastrous possibilities that its realization would open up. Moreover, the real problem is posed by the known and tried method of releasing atomic power. Since we already command the means of blowing civilization to Pluto with plutonium, we can't let our worrying wait until we are sure that it can be done still faster with hydrogen.

The first of the three books mentioned above, *The H Bomb,* is a symposium by many authorities. It discusses all aspects of the H-bomb—the scientific questions as to what it is and how it would work, its possible military value, the political problem involved both in making it and in preventing its use, and the moral issues of atomic warfare. Albert Einstein contributes an introduction, in which he says little except that the nations ought to do away with mutual fear and distrust, cease to take all their actions "with a possible future conflict in view," achieve mutual trust, solemnly renounce the use of violence, and, on this basis of universal confidence, set up "a supra-national judicial and executive body to decide questions of immediate concern to the security of the nations." Certainly a noble objective, but just how do you go about it to create a condition of mutual trust with the untrustworthy?

Most of the material in this volume has already been in print in various places. It is here brought together in orderly fashion with commentaries on the several sections by Major George Fielding Eliot. Hans A. Bethe gives as full an account of the scientific principles of the hydrogen bomb as any lay reader needs or could understand. This need not be repeated here, even in outline, but one point ought to be mentioned. Hydrogen fusion cannot start a chain reaction which will burn up the earth. That sort of thing cannot happen with a mass much less than that of our sun, because it requires the maintenance of a temperature of some millions of degrees Centigrade. An A-bomb may make a hot enough flash to trigger an explosion of a package of prepared deuterium or tritium (that would be the H-bomb), but an H-bomb couldn't act like a dynamite cap to set off the planet. Well, that is some consolation, but it is about the only one. Mr. Bethe, scientist, considers the moral question more important than the technical one. To use the big bomb as a means of attaining our righteous ends as against the Russians would be to fail, for our quarrel with the Russians is chiefly about the means that they employ rather than about the ends that they profess to seek. "If we fight and win a war with H bombs, what history will remember is not the ideals we were fighting for but the method we used to accomplish them." In Bethe's view, we are justified in making the H-bomb (assuming that it can be made) not in order to use it but in order that our possession of it may deter anyone else from using it; and we ought to make a unilateral declaration that we will never be the first to use it.

Senator Brien McMahon, in his already widely publicized Senate speech, urges that our best defense against an atomic war is to "wage peace" by a $10 billion a year global Marshall plan. Mr. Walter Lippmann criticizes the McMahon proposal on the ground that it is based on the Baruch plan which became obsolete when Russia got the A-bomb. The reply seems scarcely to touch the main point.

The rather alarming University of Chicago Round Table discussion is reprinted, together with Mr. Lilienthal's criticism of it for unduly frightening the public, and Leo Szilard's reply that it is better for the public to be frightened by facts than to be complacent through ignorance. Prof. Harold Urey's contribution includes a reluctant agreement that we should build the bomb, but lays its whole stress upon the importance of creating a Federal Union of democratic countries as the only way of maintaining "overpowering political, commercial, military and ideological strength" on our side.

In a concluding summary, Prof. Hans J. Morgenthau thinks that the moral argument

will have little practical weight because of the "ineluctable ascendency of technology over morality in times of war." If war comes, the bombs will fall, in the heat and stress of the conflict if not at the beginning of it. Disarmament, nuclear or other, must follow political settlement, not precede it. The basic political tension is between the desire of the Western powers to gain security by preserving the status quo and the purpose of the U.S.S.R. to change the status quo by a progressively extending worldwide communist revolution. The immediate tension is a struggle for power by which to implement these conflicting purposes. Mr. Morgenthau believes that the hope of peace lies in direct negotiations between the United States and the Soviet Union in which they may "settle these conflicts peacefully by safeguarding their vital interests and compromising on secondary issues." To this I would add, on my own responsibility, that such a settlement by diplomacy is conceivable only on condition that the Russians' program of world conquest be reduced from the status of a "vital interest," as it now is, to that of a "secondary issue," and that this can be done only by convincing them that it is an impossible ambition in the foreseeable future.

The other two books deserve more space than can be given to them. *The Atomic Era*, another symposium, edited by the editor of the *Nation*, brings together some of the more important of the papers presented at a conference held in New York last year under the sponsorship of that journal. It assembled a very representative company of scientists, historians, sociologists, journalists and others. The discussions, as here reported, deal chiefly with the long-range and large-scale problems rather than with an immediate emergency situation, though there is one article on defenses (if any) against the bomb, and one on an "interim plan" for international control—a plan that we now perfectly well know Russia would not accept. In such a composite work it is natural that opposing views should be expressed. One such stimulating clash of opinions is between Hans Morgenthau's argument for a clear-cut balance of power with a delimitation of two great spheres of influence and, on the other hand, the stirring and radical view of M. Claude Bourdey, a French journalist, that any such hardening and consolidation of the Western capitalistic regime as would be implied in this "two-bloc system" would at once ruin the West and force a complementary and disastrous consolidation of the East under the communist flag. This book contains much solid substance and bristles with controversial points.

The Christian Response is a book of an entirely different kind. The author is a young man who took his bachelor's degree in engineering (1945) and then studied theology at Union. Mr. Long has made a very worthy effort to state and solve the Christian dilemma from the standpoint of a neo-orthodox pacifist. The introduction of a newer and deadlier weapon heightens the tension between the opposing forces, but the essential "crisis" with which he deals is the one which always exists in human life. True, there is now a sense of insecurity that was not known before, and a new feeling that the world has lost its innocence. There should be penitence for the use of the bomb. Even if it shortened the war and saved lives, it "cost the United States the moral leadership of the world." It symbolizes "the failure of activism" (a chapter heading). It put an end to the doctrine of progress. All argument about what we ought to do or ought not to do on the ethical plane is mere casuistry and "moralism." The scientists themselves know they have sinned and try to wriggle out of it. They are "torn by the conflict between the facing of guilt in the theological sense and the secular attempt to explain it away." Well, so is everybody, or ought to be, until he can find some better way than the "secular attempt." The author is right when he says, near the end, "The atomic crisis is a historical illumination of life's deepest issues." So this is only incidentally a book about the atomic crisis. It is really a book about sin and salvation, conceived in the familiar categories of neo-orthodoxy and written with fervent sincerity.

W. E. Garrison.

Books in Brief

Policy for the West. *By Barbara Ward. W. W. Norton & Co., $3.75.* The author is one of the editors of the London *Economist*. If, as the jacket of the book says, she is only 36 years old (and her picture supports this statistic), she must have begun early and worked industriously to acquire the grasp she obviously has of both the detailed facts and the larger movements of recent history and current international affairs. Strangely enough, for one who knows so much, she can also write with gerat clarity and persuasiveness. The point of view is definitely British but not offensively insular. The primary aim is to define a policy which will enable the Western nations to block Soviet aggression, preserve (or should one say restore?) peace, and stabilize the political and economic life of both hemispheres on as high a level of liberty and prosperity as is possible. The fading of the one-world vision of 1945 is described and explained. Russia's brash claims and touchy temper even as an ally (1941-45) are shown to have foreshadowed her later and present policies. They render Yalta and Potsdam inexplicable, but the author does not concern herself with that. She says that the Soviet philosophy puts the U.S.S.R. outside of any rational system of cooperation among the nations. The only course is one of defense against it. The West must be made so strong in the 1950's that, as in the 20's, Russia must hold in abeyance her design for a communist conquest of the world. This must include military strength, and that requires a solid economic foundation, social betterment and close cohesion among the nations. It is recognized that America must be relied upon for the heaviest contribution to the pool of common resources in this program of "mutual aid." There is "a new mood of respect and gratitude" toward America in Britain, though "in British administrative circles the instinct to dislike Americans as inexperienced upstarts seems to persist." Yet competition for world trade goes on, and must go on. It is admitted that Britain looks after her own interests pretty keenly. British export of American lend-lease steel to Argentina, in competition with American trade there, is not regarded as an exception to "complete and loyal cooperation" in mutual aid. British recognition of Communist China seems natural because of "large commercial interests at stake." Where three reasons for American distrust of British economic policies are stated and answered (pp. 185-86), the reasons appear to be more cogent than the answers. Yet on the whole, the exposition and defense of British policies is very persuasive. This is undoubtedly one of the chief purposes of the book. It is done so ably and in such fine spirit that it ought to be read, especially by those who believe—and who may still believe after reading it—that perhaps America might have a little more consideration for her own national interest even in a world situation in which "mutual aid" means that she must necessarily do most of the aiding.

Readings in the Development of Settlement Work. *Edited by Lorene M. Pacey. Association Press, $6.00.* Times have changed and the problem of the slums and their people has changed somewhat since the founding of Toynbee Hall in 1884 after some 15 years of pioneering work in East London by a few devoted individuals, but the poor are still with us and the problem still exists. The papers collected in this volume were written by nearly 40 persons over a period of 40 years. Many great and familiar names are here: Jane Addams, Vida D. Scudder, George Bellamy, Mary McDowell, Graham Taylor—to pick only a few at random. Together the papers give a picture of the principles and development of social settlement work.

Reprints: Notes on the Old Testament, Psalms, *by Albert Barnes, 3 vols., $3.00 each.* The Minor Prophets, *by E. B. Pusey, 2 vols., $3.50 each.* Tried by Fire, Expositions of I Peter, *by F. B. Meyer, $2.50. Baker Book House, Grand Rapids, Mich.* These commentaries are venerable works which must be spoken of with the deference due to age. Barnes, strange as it seems, was enough of a "liberal" in 1837 to have some share in precipitating the Presbyterian split in that year. The first volume of his celebrated *Notes* (the one on Romans) had appeared a little before. Those on the Psalms either have had their centennial or will soon have it. Pusey, remembered best for his part in the Romeward Oxford Movement, though he never went so far, wrote 91 years ago the commentary here reprinted. F. B. Meyer's *I Peter* is comparatively modern, dating from about 1897, as nearly as I can discover. They all have an antiquarian interest, and Meyer has some homiletical value.

W. E. G.

NEWS of the CHRISTIAN WORLD

Hard Work Wins An Antimask Law

Years of Effort by Concerned Georgia Citizens and Groups Crowned by Victory in Legislature

ATLANTA, Jan. 29.—Credit for the staggering blow recently dealt the Ku Klux Klan by the Georgia general assembly when it passed an antimask bill must be given to the state's religious and civic groups, newspapers and thousands of respectable citizens who for years have waged a relentless fight against the hooded organization. It has been a long, hard fight, but the results are amply rewarding. The vote in the house was 149-1; in the senate, 38-0. The new law forbids the wearing of masks on public property by any person over 16 years of age, and on private property except with the owner's permission. It also forbids the burning of crosses on private property except by the written permission of the owner.

Savannah Host to Methodist Jurisdictional Conference

Four thousand Methodists streamed into Savannah Jan. 2 for the Methodist southeastern jurisdiction's mid-century convocation. Bishop Arthur J. Moore of Atlanta, who presided, declared that "our age sorely needs another thrust of aggressive and adventurous evangelism" such as was made by early Methodists in Georgia when they courageously set forth in days of "vast uncertainty, in which giant evils walked unchallenged." Other speakers were Congressman Walter Judd of Minnesota, John R. Mott, Dean H. B. Trimble of Emory University's Candler school of theology, Sen. John Sparkman, James W. Sells, the jurisdiction's extension secretary, and a number of bishops. The jurisdiction's council heartily commended the denomination's bishops for declaring that the Methodist Federation for Social Action "has no claim either legally or ethically to the word 'Methodist.'" Bishop Moore vigorously defended Chiang Kai-shek as a "Christian gentleman," saying that he still has faith in the generalissimo's personal integrity. "I will not say that there was no corruption in his government," he said. "Neither will I say that there has been no corruption in the Roosevelt and Truman administrations."

Graham Revival Committee Makes Accounting

Many Georgians have asked how much money Billy Graham received for his six-week preaching stand in Atlanta. The Graham campaign committee recently released an audited report stating that the three "love offerings" amounted to $16,773.01, plus a check for $300 received since the revival ended. Of this sum, Graham received 55 per cent ($9,350) and Cliff Barrows, his song leader, 45 per cent ($7,650). Two offerings totaling $15,000 went to pay for the nationwide radio broadcast originating here. Other expenses totaled $110,000. The committee reported that all these expenses were met, and that several thousand dollars were left over. So it decided to give around $6,000 to renovate the ball park where the meetings were held, $1,000 to the Atlanta Christian council, $1,000 to the Y.M.C.A., $1,000 to the Atlanta chapter of Youth for Christ, $500 to the Salvation Army, and $500 to the Atlanta Bible Institute.

Negro School's History Is Inspiring Record

At Franklin, in Heard county, prayer, hard work, a dream and the determination of Mary Johnson, schoolteacher, have united to build a Negro school. Says Mary Johnson: "I prayed a lot and started to work. We held fish fries and sold candy. We had all kinds of sales. Our white friends helped all they could. Finally we had $100." A contractor told Mary $425 was needed to start work on the school. She offered him the $100 and her monthly salary of $28. When the one-room school was finished, Mary and her 40 pupils moved in. Now the one building has grown to five, and its founder is looking toward an even brighter future. She is proud of the example the school has set for others to follow.

Says Human Love Can Teach God's Love

"Contrary to the popular opinion that American youth is turning away from God, the youth of today is taking an increasing amount of interest in religious education," Mrs. Dora P. Chaplin, associate editor for the Protestant Episcopal national department of Christian education, told the 1951 institute on Christian education now in session at the Cathedral of St. Philip here. "Our children will be able to believe in a God of love if they have had the experience of steady human affection, which, like God's love, stays with them even when they are unlovable," said Mrs. Chaplin, who is the author of the recently published *Children and Religion.*

And So Forth

Georgia Baptists increased by 24,124 during 1950, according to figures released by James W. Merritt, executive secretary of the state Baptist convention. They now number 675,305. Thirty-one new churches were built in 1950.

An outstanding achievement of the Atlanta Christian council's recent meeting was the formation of an Atlanta Christian youth council. Forty young people representing 14 churches and 6 denominations were present at the meeting.

A gain of $46,000 in tithes was reported at the recent Georgia-Cumberland conference of Seventh-Day Adventist pastors and officers.

After at first accepting election as president of the new Southeastern Baptist Theological Seminary at Wake Forest, N. C., Prof. Olin T. Binkley told a meeting of the seminary trustees here that he had decided he should continue his work on the faculty of Southern Baptist Theological Seminary in Louisville, Ky.

The suit filed in U.S. district court here by a group of Irvin county Negroes who charged they were being discriminated against in the provision of school facilities was dismissed by Judge T. Hoyt Davis, who said the suit was "prematurely filed."

JAMES P. WESBERRY.

Kashmir Delay Angers Pakistani

U.N.'s Failure to Act Plays Into Hands of Communists—Christian Workers Serve Partition Refugees

MANILA, Jan. 4.—Whereas many people in India oppose the United Nations because it supported what they consider "imperialistic" American activity in Korea, the Pakistani oppose the world organization because, while it moved quickly in Korea, it has taken no decisive action regarding Kashmir, which they regard as their lifeline. Mohammad Shafi, who is on the staff of the Karachi newspaper *Dawn,* said recently to this correspondent: "The U.S. will make Pakistan communist by delaying action on Kashmir. By going along with India, she will drive Pakistan into the arms of Russia." In the interior of Pakistan, considerable agitation has been carried on lately to persuade the people to take the law into their own hands and assume control of the province, since the government at Karachi seems unwilling to do so. It will be recalled that it was such unilateral activity by the Pathans in the Northwest Province in the early stages of the conflict over partition that gave India excuse to say that Pakistan had been an aggressor.

Kashmir Official Urges Liberating Action

Speaking recently at a public meeting, Chaudhri Ghulam Abbas, supreme head of the Azad Kashmir government, said: "Depend solely on your own efforts, and do not look to the U.N. or any other international power for the liberation of your motherland. Your heroism and your fortitude have been unreservedly applauded by the whole world. . . . Never since the Crusades has any army fought in such complete disregard of material resources and against such overwhelming odds as did the mujtahids in the liberation war of Kashmir. . . . But duty demands that by liberating your entire country you make your present look small before your future."

Pakistan Official Professes Religious Tolerance

A matter which has been causing Christians in Pakistan considerable worry was dealt with in the speech which H. E. Al-Haj Khwaja Nazimuddin, governor general of the nation, made Nov. 17 to the Hindu community of the border state of Baluchistan. "It is gratifying to note that the majority community [Muslim] has given you no cause for complaint, and that you are living a happy and peaceful life," he said. "The government of Pakistan has from the very beginning clearly stated its policy to make no discrimination between the minority and majority communities and to confer on them equal rights and responsibilities. It has scrupulously adhered to this policy."

Christian Workers Distribute Relief to Pakistan Refugees

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World Service" would describe the situation at four refugee camps near Sialkot in the Punjab where Christian workers minister to refugees from Kashmir and Jummu. Since partition, the Pakistan government has housed and given rations to 15,000 refugees from those two provinces. While the refugees are almost 100 per cent Muslim, Christian lay workers have distributed clothing, organized handicraft classes among the women and worked as full-time camp administrators. After months of volunteer work among these unfortunates, Mrs. Mall, wife of the local Protestant minister, was persuaded to accept complete responsibility for the girls' education. The Christian workers supply vitamin tablets daily to some 500 children whose diet consists primarily of bread and curried gravy.

Punjab Floods Added to Relief Task

Pakistan's Christian committee for relief and rehabilitation, which was set up in 1947 to minister to the displaced persons regardless of race, class, party or religion, found itself faced with widespread emergency need as the result of the disastrous October floods in the Punjab. Bales of Church World Service clothing on hand for distribution among victims of partition were sorted and given out to the flood sufferers by volunteer workers. Because of the shortage of relief supplies, only persons whose homes had been demolished could be considered eligible for aid, and not all of them could be helped. Meanwhile, missionaries and other Christians advanced personal funds for the purchase of medicines. Dysentery and malaria were widespread, and pneumonia was an ever present threat for the many villagers who were forced to sleep through the cold Punjab nights in the damp ruins of their mud and grass huts. By the time the floods reached their peak, Murray College near Sialkot found itself host to 1,000 victims. None who sought shelter was turned away. Dr. Harry Holland, son of Sir Henry Holland, Northwest Frontier cataract specialist, is giving three months to the Christian relief committee's medical relief program. Maj. F. A. Whitfield of the American Presbyterian Mission has been elected the agency's full-time director. J. C. Manry, chairman, has been serving as acting director.

Deplores Lack of Buddhist Schools in Ceylon

Writing in the "letters to the editor" column of the *Colombo Buddhist World,* a reader says: "It is a lamentable fact that in Ceylon a vast number of children of Buddhist parents attend schools of other religions. The potential danger of allowing such a course is easily imagined. The fault lies . . . in the inadequacy of Buddhist schools and of accommodations in existing institutions. Every Buddhist child who goes to a missionary school is a shame and disgrace to the entire Buddhist community." On this letter the editor comments: "No greater merit can be gained than that which comes from promoting religious instruction. Buddhists, whose children run great risk of losing their religion [by] attending schools where Buddhist instruction is not given, [should] send them where it is taught, or see that facilities are set up in existing schools." In other words, require that Buddhist instruction be given children enrolled in Christian institutions.

WINBURN T. THOMAS.

1951's 'Askings' Total $2.9 Billion

Golden Rule Foundation Issues Estimate of Benevolences Sought—Queens Federation Burns Mortgage

NEW YORK, Feb. 1.—The annual list of askings from living donors for benevolence as compiled by the Golden Rule Foundation for 1951 was released this week at the annual meeting of the organization's board of trustees. It names 43 religious, educational and welfare agencies whose askings total $2,920,071,915. Last year these organizations raised $2,684,438,894. The foundation makes estimates for higher education, general health and hospitals, outside community chests and local Protestant, Catholic and Jewish congregations. At a recognition service held in connection with the annual meeting of the foundation, greetings were sent to Charles V. Vickrey, its founder who retired as president in 1949. Guest of honor was Mrs. Henry Roe-Cloud, selected by the foundation last May as "American mother of 1950." Mrs. Roe-Cloud, an American Indian, brought a message growing out of her recent travels in Europe and throughout the U.S. The trustees decided that the foundation's chief emphasis for 1951 should be upon the urgent need for food among hungry nations, particularly India. As a result of appeals from Methodist Bishop J. W. Pickett and others in India, the organization will conduct an antituberculosis movement among the undernourished Indian people.

Labor Temple Service Observes Church and Economic Life Week

On Sunday evening the closing of Church and Economic Life Week, sponsored by the National Council of Churches' department of church and economic life, was observed at a mass meeting attended by people of all creeds at Labor Temple here. Tribute was paid to Charles Stelzle, founder of the temple and one of the originators of the "church and economic life" movement. It was the 10th anniversary of Dr. Stelzle's death. Those taking part in the program were Norman Thomas, Cameron P. Hall, Irving Abrahamson of the C.I.O. community service committee, Richard Evans of Labor Temple, and Albert Peabody of the International Association of Machinists, life-long friend of Dr. Stelzle.

Protestant Council Launches Annual Fund Campaign

A 1951 budget of $366,281 was announced at the luncheon held Monday to launch the annual financial campaign of the Protestant council of New York. More than 400 of the city's Protestant leaders, clerical and lay, were present. George Champion, vice-president of the Chase National Bank and campaign chairman, said that estimated income from endowments and other sources is expected to reduce the total needed to $285,238. Clifford W. Pettit, council director, described some of the major phases of the agency's work: chaplaincy services in camps, hospitals and institutions; staffing of 500 daily vacation and released time schools; support of youth centers for boys and girls of all faiths; home and parent education; and aid to displaced persons. Addresses were made by Pres. Henry Knox Sherrill of the National Council of Churches, Charles K. Gilbert, bishop emeritus of the Protestant Episcopal diocese of New York and president of the council, and Gardner C. Taylor, pastor of Concord Baptist Church

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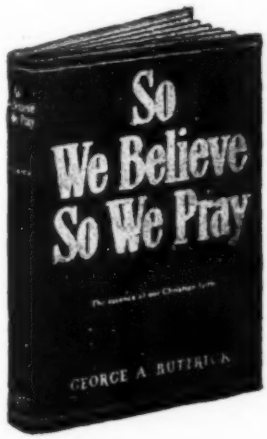

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and vice-president of the council's Brooklyn division.

Queens Federation Burns Headquarters Mortgage

Outstanding event at the annual dinner of the Queens federation of churches, held at Ottilie Home, Jamaica, Friday evening, was the burning of the mortgage on the federation's headquarters building. The mortgage had been gradually reduced over the past five years, and through a special effort during 1950 it was liquidated entirely. William C. Bennett, executive secretary of the federation for the entire 20 years of its service, presented a 15-page report of its ever growing program. Speaker of the evening was Paul C. Empie, executive secretary of the National Lutheran Council, who warned his audience that "none of us will live to see a time of real peace." Joseph B. Flotten, pastor of St. Albans Lutheran Church of the Resurrection, was elected president, succeeding Howard C. Shaffer, Jr., pastor of Colonial Reformed Church of Bayside.

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Restore Chapel to Long-ago State

In a special service this week, St. Paul's Chapel on lower Broadway was dedicated anew. This "oldest building in Manhattan," built by Trinity Church, was opened Oct. 30, 1766. The chapel interior has been restored to its original appearance, and the 14 Waterford crystal chandeliers redesigned to look as they did in 1802. The organ has been rebuilt to its original specifications. The sermon was preached by Frederic S. Fleming, rector of Trinity Church and its parish, which comprises St. Paul's and four other chapels in various sections of Manhattan. "St. Paul's stands as a visible witness to God's abiding presence," he said. "We think of it as permanence amid change." Robert C. Hunsicker, vicar of St. Paul's, assisted in the service.

And So Forth

On the first two nights of the visitation campaign conducted by 75 Brooklyn churches during the past week, returns indicated that nearly 1,000 new members had been added to churches of the borough. Not a few were converts from the Catholic and Jewish faiths.

The Central Manhattan school for Christian leadership on Monday opened its 38th annual sessions at Biblical Seminary in New York.

Beginning Jan. 1, the New York Society for Ethical Culture and the American Ethical Union launched a four-month public celebration of the 75th anniversary of their founding.

J. HENRY CARPENTER.

'Great Churches' to Ohio

Eight Pastors in Century Series Share Ideas at Annual Convention

COLUMBUS, OHIO, Feb. 1.—Eight of the pastors of the 12 churches named as "great" by 100,000 Protestant ministers in The Christian Century's 1949 poll came to Columbus this week to answer questions put to them by the 1,420 ministers attending the 32nd annual Ohio pastors' convention in session here since Monday. The Ohioans, who had braved an ice storm which glazed highways throughout the state to get here, were eager to know how the 12 parishes "got that way." On Tuesday, which turned out to be "Great Churches" day, the eight ministers spoke on the unique areas in which The Christian Century had indicated their parishes excelled. Then, seated together on the platform of Memorial hall, where the sessions were held, they answered the thousand-and-one specific questions asked them by Ohio's rural and city ministers.

Leonard S. Meyer of The Christian Century's circulation department was on hand with copies of the just-off-the-press book made up of reprints of the 12 articles in which the editors during 1950 had reported their detailed studies of the "great churches." The eight pastors who made the trip to Columbus: D. A. Bode of New Knoxville, Ohio, John Branscomb of Orlando, Fla., Roy A. Burkhart of Columbus, Orlo Choguill of Topeka, Kan., Garland A. Hendricks of North Carolina, Elden H. Mills of West Hartford, Conn., W. J. Stelling of Freistatt, Mo., and Reuben K. Youngdahl of Minneapolis.

An Ohio Institution

This annual convention is one of the most successful of its kind in the nation. Through symposiums, addresses and workshop sessions the pastors mull over their common problems, address themselves to the issues of the day and consider how they can more successfully carry on an effective ministry in their parishes. The annual event is sponsored by the Ohio council of churches, which B. F. Lamb serves as president at Columbus headquarters. Departments of the council had been at work for some time preparing reports on specific areas of ministerial interest, and these were presented during the sessions.

Held in connection with the convention were the finals of the 26th annual "Prince of Peace" declamation contest sponsored by the council. Six young people, winners of district elimination contests, took part. The Wednesday afternoon session was given to a symposium on labor and management relations. After introductory addresses by Walter P. Reuther, president of the United Auto Workers (C.I.O.), and Leo Teplow, associate director of the National Association of Manufacturers' industrial relations division, questions were put from the floor by the ministers. At a fellowship supper Wednesday evening for town and country pastors, Arthur Raper of the U.S. department of agriculture spoke on "Toward a Christian Rural Community." At Wednesday morning's session, Dr. Raper had considered "Food, Population Pressures and Peace."

Outstanding Leadership

Robert J. McCracken, pastor of Riverside Church, New York city, gave three addresses on spiritual resources for the times; another series was given by Edwin McNeill Poteat, Baptist minister of Raleigh, N. C. Gov. Luther Youngdahl of Minnesota discussed Christian laymanship. Others who addressed the convention were Paul Blanshard, author of *American Freedom and Catholic Power;* Wilson MacDonald of Toronto, Canada's "unofficial poet laureate"; Prof. E. G. Homrighausen of Princeton Theological Seminary; Edward H. Pruden of Washington, D. C., president of the American Baptist Convention; and Henry Hitt Crane, pastor of Central Methodist Church, Detroit.

Daily worship services were conducted by Raymond Bailey, pastor of First Baptist Church, Columbus. The united communion service on Tuesday morning made use of an order of worship which has become traditional at this annual convention.

Division of Chile's Catholics Widens

Cardinal Caro's Reconciliation Efforts Are Rejected—Government Scheme Seeks to Reduce Gambling

SANTIAGO, CHILE, Jan. 15.—The political division among Chile's Catholics becomes more bitter with each public statement by the leaders of the two factions. So far it has been the Social Christian movement, headed by Sen. Cruz-Coke, that has attacked the Conservative Traditional party, which represents the more reactionary Catholics. Now, however, the latter group has gone over to the offensive. In a recent public utterance Sen. Rodriguez, the party's leader, declared: "The so-called progressive Catholics are the worst enemies of the true church. Forgetting their past, they travel hand in hand with Masons, atheists and Communists who would like to see the church defeated in all areas of life." Sen. Cruz-Coke came back with this statement: "I see more of the spirit of Christ in those Masons with whom we now share the hope of a better day for the Chilean masses than in those Christians who beat their chests at the doors of the temple but go straight to hell." Meanwhile, Cardinal Caro, whose sympathies are believed to be with the Social Christians, has issued a statement on the need for socio-economic betterment for the masses. Said he: "It is an abuse and an injustice to take advantage of the needs of the worker to bind him to an unjust contract. It is an abuse not to take into account that the laborer is a human being and to deny him a decent . . . development of his physical and moral life." All invitations to reconciliation talks issued by the cardinal to the opposing groups of Catholic laymen have been rejected. This would seem to weaken their religious position, which up to now was considered invulnerable.

Catholic Leaders Seek Tie with Unions

The Roman Catholic leaders here have been trying hard to gain influence over the nation's powerful labor unions. The Communist-controlled unions have been considerably weakened as a result of their failure to bring about fruitful solution of labor disputes. Some Roman Catholics favor tactics such as the Communists use in labor disputes, while others condemn such tactics and lean rather to the position of the socialists. Labor unions have been operating in Chile since 1860, long before they were established anywhere else in Latin America. They have more members and exert a greater influence than do the unions in any of these other countries.

Government Order Restricts Gambling to Wealthy

Because of the growing realization that gambling has become a great threat to the moral life of the nation, Pres. Gonzales has decreed that no person with an annual income under 120,000 pesos (about $1,500) may be permitted in the Viña del Mar Casino, South America's Monte Carlo. The prohibition also extends to minors, persons under the influence of liquor, persons "recognized as immoral," public employees and

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privately employed cashiers, accountants or those engaged in similar employment. Women will be barred unless they are accompanied by their husbands or can show a permit signed by their husbands before a notary public. Tourists and foreigners residing in Chile may enter the casino if they can prove that their annual income is above $1,500. The nation's press supports the president's decree on the ground that gambling has been the means of sending dozens of men to prison for theft and other crimes.

Liquor Demoralizing Araucanian Indians

As a result of the systematic campaign carried on over the past 30 years to introduce liquor to the Araucanian Indians in southern Chile, these people have become heavier drinkers than the Chileans. Labor leaders, merchants and educators in the northern provinces complain that the coastal steamers prefer to carry wine and other intoxicants to the Indians rather than transport to the north the foodstuffs badly needed there. (The payment for transportation of the intoxicants is much higher than for the foodstuffs.) Consequently there is a great shortage of flour, condensed milk and vegetables in Antofagasta and Tarapaca in the north, where 200,000 persons have a hard time making ends meet. Now Pres. Gonzales has ordered navy ships to transport food to the suffering provinces. This, however, does not lessen the demoralization of the Indians, for intoxicants continue to flow to the areas where they live. Research by a number of university professors has revealed that originally the Araucanians were the strongest of all the races in South America. Neither the Spaniards nor the Chileans were ever able to conquer them. But it looks now as if liquor will accomplish what guns could not do.

Erect New Buildings at Social Service Center

At Sweet Memorial social service institution in Santiago, ground has been broken for two spacious modern units to replace buildings destroyed by fire some years ago. A three-story unit will house the social activities and the day nursery. The other unit will be used as a training school for Christian workers. It will be directed by James E. Major, a Methodist missionary from Little Rock, Ark. The program carried on at the Sweet Memorial center has won the approbation of Mrs. Gonzales, wife of our president. She is now sponsoring the building of similar social centers in many of Santiago's slum districts. Once again a mission institution has proved so successful that the idea it represents has been taken over by public leaders.

Chilean Women Take Advantage Of Educational Opportunity

It was only a little over 80 years ago that Chile opened her educational institutions to women. While the great Argentine leader Sarmiento was living in exile in Santiago, he recommended liberal treatment of women and their admission to the university. Today, almost a century later, Santiago has 70 high schools for girls, all supervised by women. In addition, normal schools for women are scattered throughout the nation, and there are professional schools for girls in every province. Heloise Diaz, who died recently, was not only the first Chilean woman but the first woman in the Spanish-speaking world to become a physician. At the International Congress on Children held in Buenos Aires in 1910, Dr. Diaz was proclaimed the "most illustrious woman in South America."

Take Steps to Fight Disease

Two American doctors, staff members of the Merck Institute, have arrived in Santiago to consult with Chilean scientists on laboratory experiments being made here on means of producing cortisone. Meanwhile, medicines imported from the United States are helping in the fight against tuberculosis, from which 300,000 Chileans suffer at present. Many lives have been saved by use of the drugs and by more effective treatment methods.

And So Forth

Henry Jones, formerly a Presbyterian missionary to China and an expert on industrial relations, directed a special conference for missionaries and Chilean pastors here recently. His accounts of what the Christian Council of China has done in the sphere of industrial relations impressed those present with the need for taking advantage of the ample liberty enjoyed here for carrying on this type of evangelization.

Uppermost in government plans at present is the problem of housing our needy families. To meet the emergency, the Inter-American Institute of Cooperation will help in erecting 400,000 houses.

The Communist attempt to secure the support of leading Chileans for the Stockholm peace declaration was a failure.

The famous new "Huachipato" steel plant, located near the port of Talcahuano in southern Chile, was recently inaugurated by Pres. Gonzales. It represents fulfillment of the dream of Pedro Aguirre, president of Chile 1938-41. The mill, whose annual output will be around 400,000 tons, is the second-largest in South America. Of its $88 million cost, a loan secured in the U.S. provided $48 million.

In the past 10 years, 214 schools with a capacity of 150,000 pupils have been built in this country. PEDRO ZOTTELE.

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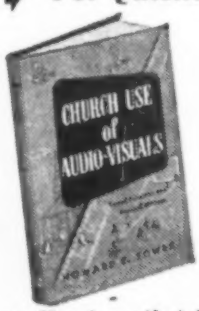

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Build Conference Center in South

Interracial, Interfaith Meeting Site Is Being Developed in Mountains Near Swannanoa, N. C.

WELDON, N. C., Jan. 30.—Plans for the development of an interracial, interfaith conference center at Swannanoa, N. C., are taking definite form. The Fellowship of Southern Churchmen, which has secured a 385-acre tract of mountain land for the purpose, is initiating the project, but a score of other organizations have indicated their interest and their willingness to assist. Funds have been secured which will probably make possible the employment of a conference director, whose initial task will be construction of facilities sufficient to start use of the center. A beginning on this construction was made by a work camp last summer. A master plan has been prepared calling for development in three major stages, each of which will provide facilities for 200 persons. Using native materials, says the prospectus, "with simplicity of form, as though growing out of their natural surroundings, the buildings are designed to express the deep-rooted religious philosophy of the fellowship."

Institute Considers Struggle Against Communism

Opening the 12th annual institute of religion in Raleigh this week, Sen. Paul Douglas of Illinois called for support of the administration in its firm stand against Communist aggression in Asia and Europe. The institute, sponsored by the United Church of Raleigh, this year centers about the theme, "The Worldwide Struggle Between Communism and Christianity." Speakers to follow on successive Mondays are Harry D. Gideonse of Columbia University, Ely Culbertson, Dean Liston Pope of Yale, Vera Micheles Dean of the Foreign Policy Association and Francis H. Russell of the U. S. state department. The institute also offers courses on "Toward an Understanding of History." "Implementing Human Rights," and church music. . . . The ministerial association of Winston-Salem is sponsoring a preaching mission Feb. 18-24 with William E. Hudson of Massanetta Springs Bible Conference, Congressman Walter Judd and 16 other speakers. . . . Under sponsorship of the Duke Divinity School, two-day seminars for ministers are being held this week in Charlotte and Wilson. Leaders are Methodist Bishop Fred P. Corson and William D. Davies.

Rules Negro Law School Facilities Adequate

The effort of four Negroes to gain admission to the law school at the University of North Carolina was denied by Federal Judge Johnson J. Hayes. Ruling that facilities at North Carolina College for Negroes are equal and in some respects superior to those offered at the university, Judge Hayes concluded that in this instance the state was meeting the constitutional requirement of equal educational opportunity. The case has been appealed to the U. S. circuit court. Several cases alleging inequalities in the school systems of Durham and other counties are still pending. The fourth circuit court of appeals has reversed the decision of a district court which permitted the railroads to limit the hiring of Negro firemen. Its finding voids an agreement between the railroad brotherhoods and the companies which restricted the hiring of Negroes to 50 per cent of those employed as firemen.

Baptists Rule on Acceptance Of Government Funds

Following its rejection last spring of federal funds to assist in building an addition to Baptist hospital in Winston-Salem, the North Carolina Baptist convention in its regular session adopted rules governing acceptance by any of its institutions of government funds. Such grants, it says, must be made for specific services (such as research) which are to be completed within two years, and must be "free of any control, direct or implied." The state's Baptists in 1950 gave

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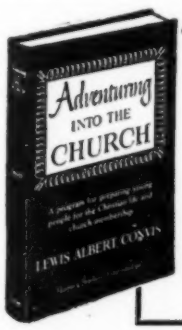

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Dr. Convis is minister of the Community Congregational Church of Elmhurst, N. Y. He is well informed on child psychology, religious education and on church history and doctrine.

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over $21 million to the various causes of their church.

Promote Legislative Program On Liquor Issue

The Allied Church League, North Carolina dry organization, is promoting a program in the current session of the state legislature under the following points: (1) a statewide referendum on the liquor question, (2) repeal of the law which permits transporting as much as a gallon of liquor into dry territory, (3) banning of liquor advertising, (4) provision for a supervisor of temperance education in the state's school system. The league plans to continue its campaign whereby beer and wine have been outlawed by elections in 43 of the state's 100 counties.

New Church Concern: Changing Economy

North Carolina, already one of the most highly developed southern states, has experienced significant industrial growth since the last war, more than $250 million having been spent for new plants of many kinds. Noteworthy is the fact that many of these new industries are located in the coastal plain section, which heretofore was almost entirely agricultural. This change in economy presages corresponding social changes which should be of concern to the churches. By contrast with this industrial development, the U. S. department of commerce reports that more than one-third of the dwelling places in nine Carolina cities recently surveyed are "substandard."

And So Forth

Trustees of the Duke Endowment have issued a report on its activities since its establishment 25 years ago. In addition to Duke University, the endowment contributes substantially to the support of other colleges and of hospitals, orphanages, rural churches and retired ministers in the Carolinas.

Harry Emerson Fosdick was the preacher at dedicatory services for the new sanctuary of Pullen Memorial Baptist Church in Raleigh, of which E. McNeill Poteat is pastor.

Newton J. Robison has left Hillyer Memorial Christian Church in Raleigh to become pastor of First Christian Church, Amarillo, Tex. His successor is R. Frederick West, formerly dean of religion at Atlantic Christian College.

HENRY G. RUARK.

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Berggrav Speaks Farewell

Crowds Throng Oslo Cathedral for His Final Sermon as Norway's Primate

ROSKILDE, DENMARK, Jan. 19.—The cathedral at Oslo was crowded on New Year's Day when Eyvind Berggrav, famous Norwegian church leader, preached his final sermon as bishop. The entire royal family was present. Bishop Berggrav chose as his text Luke 17:10: "So likewise ye say, We are unprofitable servants: we have done that which was our duty to do." This does not mean that we should undervalue ourselves, the bishop explained, but that we must "see ourselves in the light from above." "Once, as a young man, I thought these words of Jesus exaggerated," he said. "But today I simply can find no more adequate way to express my feelings. It is as if God said to me: 'You have been an unprofitable servant, but nevertheless you have done that which was your duty to do.' There is more peace in being judged by God than in being acquitted by man."

Bishop Berggrav resigned his position as head of the Church of Norway only because of failing health. But he has not quit the service of the church. On Easter Day he will start his new duties as an assistant pastor in Oslo.

Restore 13th Century Cathedral

After restoration operations which took 10 years and cost more than 2 million crowns (about $400,000), the cathedral of Haderslav in southern Jutland was rededicated this month. The ceremonies were conducted by Bishop Noack of Haderslev, who wore vestments that had belonged to H. A. Brorson, famous 18th century Danish bishop and hymnwriter. Present were 1,200 persons, including the king and queen, 9 bishops and 140 pastors. The cathedral has been restored to appear much as it did when it was erected in 1247, except for the tower, which was destroyed by fire in 1627. Because the building rests on sand, the foundation had to be reinforced by pouring 60 tons of concrete beneath it. The vaulted ceiling, which reaches to a height of 70 feet, has been whitewashed. The old organ, which with its 5,500 pipes is the third-largest in Denmark, has been rebuilt.

Brilioth's New Year's Letter Gives Basis for Security

The pastoral letter which Archbishop Yngve Brilioth of Sweden issued for the new year was an answer to many people who are searching for security in the face of the threat of a new world war. "In the present world there is much anxiety," he wrote. "The foundations of Western culture seem shaken. Does mankind have a future, or are all our efforts in vain? The deepest roots of our anxiety lie in the spiritual needs of today, in our lack of faith. . . . God's love in Jesus Christ is the only power which can give bruised hearts rest. God alone can give us security. But we should never wait until the day of tribulation to seek him. For God does not wish to be sought as a remedy; he wants to be sought for his own sake. . . . We must seek first the Kingdom of God in prayer and with thanksgiving."

Church of Norway Ordains Woman

Considerable discussion was aroused in Scandinavian papers when it was reported that a woman had been ordained a pastor by the Church of Norway. It was later explained that Agnes Vold, a candidate in theology, had simply been consecrated on New Year's Eve as a community worker, that she will be a lay worker only and that the Lutheran Church of Norway has no women pastors. [Norwegian Information Service reports that Miss Vold has been authorized by Bishop Berggrav to administer the sacraments. A resolution adopted by the nation's parliament in 1949 provides that women who are graduate theologians may perform baptism and communion rites.]

And So Forth

Only one of the 75 Danish missionaries in Manchuria remains at his post. The Danish Missionary Society has given up its work in that area.

The Danish United Sudan Mission has dedicated three new central churches in Africa, and a large school building in Yola, Sudan.

K. E. JORDT JÖRGENSEN.

West Africa Gets Anglican Province

New Archdiocese to be Established in April—Commission Finds British Radio System Satisfactory

LONDON, Jan. 25.—The Church of England is creating a new province in west Africa. In April the Archbishop of Canterbury will visit Freetown, capital of Sierra Leone, to inaugurate a new archdiocese. Then the 11 bishops of Nigeria, the Gold Coast, Sierra Leone and Gambia will meet to elect the new archbishop. Freetown is the oldest Anglican bishopric on the west coast of Africa. In the whole of west Africa there are now 260 African priests besides the 11 bishops—a stronger force than any other church possesses in that region. In some quarters, this action of the Church of England is seen as foreshadowing the establishment of a West African dominion in the British Commonwealth—a possible future development. At any rate, the action recognizes the leadership of native Africans in the church and underscores the importance of the part they play in it.

B.B.C. Gets 'Well Done' From Commission

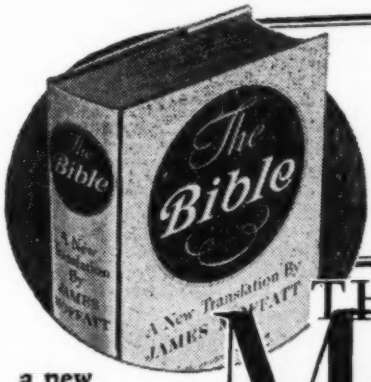
The report of the commission on the British Broadcasting Corporation favors continuing the main plan of broadcasting in Britain as at present. This means that the B.B.C. will keep its monopoly of radio transmission in these islands. Ruled out are advertising, sponsored programs or any suggestion of "buying space." On the whole, the commission thinks the B.B.C. is doing a good job and should be encouraged to get on with it. It suggests that religious broadcasting be made more elastic, with more freedom for smaller religious groups and minority opinions to go on the air. [See The Christian Century for Jan. 31, p. 132.] Regional radio commissions are to be set up to counterbalance the dominance of London in broadcasting affairs. Television also is to be controlled by the B.B.C.

Britons Surprised at Burma's Apathy on Seagrave Case

The arrest and imprisonment in Burma of Dr. Gordon Seagrave has aroused considerable comment on this side of the Atlantic. Britons have been impressed by the unique place Dr. Seagrave had made for himself in Burma, and by the fact that his hospital at Namkham served all races, including the Karens. The physician's offense seems to have been that he gave medicine to the natives who were rebelling against the official Burmese government. We consider it a pathetic comment on the state of public opinion in Burma that a man such as Gordon Seagrave could be imprisoned without any protest being sounded.

Hyde Writes of Trek from Communism to Catholicism

Douglas Hyde, until recently news editor of the British Communist *Daily Worker*, has written a book which is likely to affect profoundly our understanding of the inner workings of the Communist party. Now a convert to Roman Catholicism, Hyde tells



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in *I Believed* how he, once a Methodist preacher, was drawn into communism because he believed that it really cared for the workers and was striving to improve their standard of living. For 20 years he was a member of the party, and rose high in its councils. Then, as he saw communism deliberately devising ways of worsening conditions in democratic countries, he became disillusioned. He realized that no true Communist has any interest at heart except the party line as promulgated from Moscow. Hyde's book, written without rancor, has a ring of authenticity about it; it deserves wide reading.

Shaw's Secretary Reveals Some New Angles

A spate of books on Bernard Shaw is now appearing to provide new anecdotes and personalia about the famous writer. Blanche Patch, his secretary for 30 years, discloses that G.B.S. never traveled without a Bible. He subscribed to a fund for the repair of the organ in the church in his village, and later helped when an electric organ was installed. He also sent a contribution to the local Baptist church, along with a note saying: "I am not a Baptist." Miss Patch says that Shaw once wrote to a correspondent: "Bible science, such as it is, is sounder than the science of Pasteur and Lister, and is now much less blindly believed in."

And So Forth

The mission boards are organizing on a large scale an exhibition to be held in the crypt of St. Paul's Cathedral during the June-September Festival of Britain.

Henry Smith Leiper of New York preached at St. Paul's during his recent visit to this country.

Prof. J. F. Bethune-Baker, well known liberal theologian at Cambridge University, died recently at the age of 89.

The Archbishop of Canterbury declared on his return from his tour of Australia and New Zealand that he was astonished at the progress the two commonwealths are making.

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Turks Aid Refugees

Despite Limited Resources, They Help Victims of Bulgarian Persecution

TALAS, TURKEY, Jan. 17.—Through a nationwide relief effort of unprecedented proportions, Turkey is slowly assimilating into her villages and cities the hundreds of thousands of persons of Turkish descent who have fled from Bulgaria under government pressure. Some estimates predict that before winter's end as many as 850,000 such refugees will have arrived—a number equal to nearly 5 per cent of Turkey's population. This country has little wealth to share, but is nevertheless finding means to provide for the refugees, many of whom come with inadequate supplies. The government guarantees them food and fuel to last through the winter. These necessities are being supplemented by clothing and furnishings obtained through general collections, and by funds made up of private contributions solicited through the schools and villages. There are very few Turks who have not shared directly in aid to the refugees. It is hoped that by the end of next summer most of the newcomers can be settled in permanent quarters and given opportunity to support themselves.

Grant American M.D. Right to Practice

For the first time in its 27 years of existence, the Turkish republic has granted to an American physician permission to open private practice in this country. On Jan. 13 the Ankara government issued such permission to Dr. William L. Nute, Jr., of the American Board of Commissioners for Foreign Missions (Congregational Christian). He will replace Dr. Cyril Haas at the clinic the board operates at Adana in southern Turkey. Dr. Haas reached retirement age several years ago. The treaty of Lausanne signed in 1923 by Turkey and the Allies paid respects to the young republic's new national self-consciousness by providing that no foreign doctors should be permitted to practice medicine there except for the five already in the country. One of these was a Frenchman, the other four were representatives of the American Board. Newly licensed Dr. Nute is the son of one of these four doctors; the father now practices in Talas.

See Implications for Medical Missions

In recent years, some Turkish officials have indicated their belief that the terms of the treaty would be interpreted to mean that no American doctor would be permitted to replace one of the four already here. Therefore it was generally feared that the American Board clinics and hospital would soon be forced to close. The Ankara government's new decision, made after top officials had given the matter prolonged study, is seen as probably establishing a policy which will guarantee continuation of the board's work in Turkey.

JAMES E. DITTES.

Chicagoans Have 'Ecumenical' Day

Simultaneous Worship Services Held in 14 Areas of City—Announce Plans for World Council Assembly

CHICAGO, Feb. 2.—In an effort to make the idea of the ecumenical church meaningful to Protestants of all denominations in Chicago, simultaneous services of ecumenical worship were held in 14 sections of the city at 4 p.m. Jan. 14. Total attendance was around 8,000; some of the churches in which the services were held reported overflow crowds. Special music by united choirs and processions of the clergy in ecclesiastical vestments and academic gowns lent color and harmony to the observance. Intensive preparation had preceded the services, which were sponsored by the Chicago church federation's commission on ecumenical education, of which Pres. Robert H. Beaven of the Baptist Missionary Training School, a son of a former president of the Federal Council of Churches, is chairman. In each area, promotion committees of ministers, lay men and women, and youth had been set up. A 12-page pamphlet containing an order of worship, with explanatory notes, was prepared by Paul G. Macy for use in the services. Many pastors had introduced it to church groups during the preceding week to prepare their people for a deeper understanding of the observance. The services climaxed the Universal Week of Prayer, and were utilized in part as preparation for the coming assembly in 1953 of the World Council of Churches in suburban Evanston. All in all, this was one of the most successful experiences in ecumenical education ever held hereabouts.

Announce Tentative Plans for World Council Assembly

Tentative plans for the second Assembly of the World Council of Churches to be held in Evanston year after next have been announced by W. A. Visser 't Hooft of Geneva, general secretary of the council. "That Jesus Christ as Lord is the only hope of both the church and the world" will be the major theme. A commission headed by Pres. Henry P. Van Dusen of Union Theological Seminary, New York, has been appointed to prepare the basic document which will be sent to the 600 delegates to serve as the starting point for their discussions. In this document, says Dr. Visser 't Hooft, the commission will "seek to state clearly and simply what the essential message of the churches is and in what ways we can have that message presented." It is expected to "deal concretely with the specific challenges to the church which come from the vast bodies and movements of men which are against or outside the Christian church." The assembly will also consider such topics as the church and society, international relations, faith and order, race, evangelism, the laity and, possibly, Christianity and education.

Report Finds Churches Lagging In Interracial Progress

A report which the church federation of Greater Chicago presented at the Jan. 29 union ministers' meeting in Chicago Temple accused social service agencies under church auspices of lagging behind secular organizations in "freedom from racial bias." It criticized real-estate owners and operators, both white and Negro, "who have exploited the housing shortage by dividing buildings into tiny apartments frequently lacking proper sanitary facilities or sufficient privacy, and by pitting one race against another." It commended those churches which have acted on the principle that an institution should remain in the community to serve its people, regardless of race, rather than move away to follow its membership to a higher income area. The report represents a year's work by the federation's race relations commission, which made the survey upon which it was based.

Outlines New Plan for Alcohol Education

An alcohol education program in which churches across the nation may engage was outlined at a meeting of various local temperance organizations Jan. 23 by Lee J. Gable, director of leadership education for the National Council of Churches' division of Christian education, which has its headquarters here. Representatives of 15 denominations present expressed approval of the plan. One of its basic principles is that alcohol education cannot successfully be carried on "in a corner," but must be integrated into the regular programs of religious education. Mr. Gable announced that two basic documents, *Alcohol Education in the Church* and *The Alcohol Problem Visualized,* will be used in training teachers and leaders for the program. He listed 16 printed resources for use in the proposed

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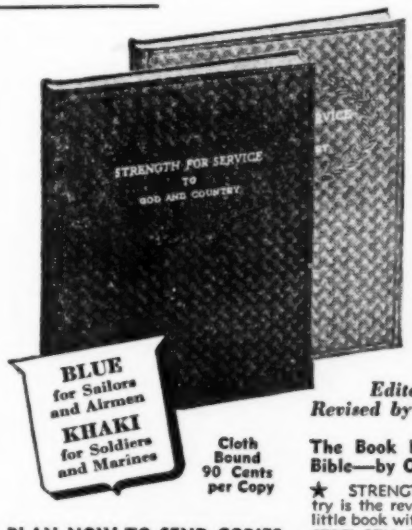

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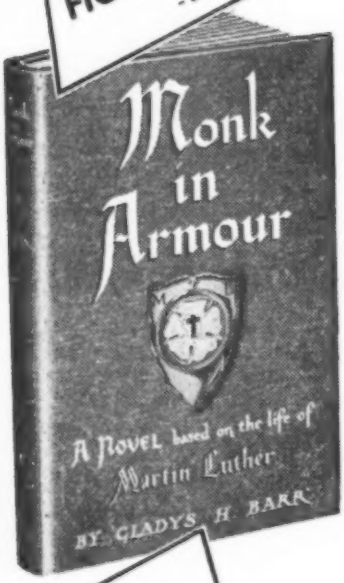

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ABINGDON-COKESBURY

Ministers Oppose Mayor's Re-Election Candidacy

Forty Chicago ministers, representing 14 denominations, and one Jewish rabbi have dropped a bombshell into the campaign of Mayor Martin Kennelly for re-election. Expressing dissatisfaction with the mayor's handling of such major problems as organized crime, race disturbances and housing, they call for a candidate "of the caliber of the late Mayor LaGuardia of New York city." They condemn Mayor Kennelly for his reluctance to overhaul the upper levels of the police department, and declare that by his inaction he has become "an ideal protector of the criminal element." The group is headed by Armand Guererro, pastor of the Mayfair Methodist Church.

And So Forth

Historic Central Church on Michigan avenue celebrated its 75th anniversary Jan. 11. Leaders of the city's religious and civic life paid tribute to its ministry. Kenneth Hildebrand is pastor of the church, which just now is holding its services in the Stevens hotel.

Fire destroyed the Methodist church and parsonage at Brookport, Ill., on Jan. 21, just before the Sunday school hour.

Death came twice within 20 minutes on Jan. 22 to Belden Aveune Baptist Church. Howard C. Fulton, the pastor, suffered a fatal heart attack just as he was concluding his sermon. Then, as an inhalator squad sought in vain to revive Dr. Fulton, Henry Weiler, church treasurer for 21 years, succumbed to a heart attack.

Addressing the area's Disciples of Christ ministers at their annual meeting, Seward Hiltner of the University of Chicago's federated theological faculty called for a new ethics among ministers. The ecumenical movement calls for an end of proselytizing, he said; with so many people outside the church, ministers should work together to get them in. VIRGIL E. LOWDER.

The Church Roll

Under sponsorship of the Presbyterian, U. S. A., Board of Foreign Missions, Rev. and Mrs. James E. Bean of Mount Vernon, Iowa, have left to join the faculty of Collège Cévenol, Le Chambon, France. Until March of last year Mr. Bean, a graduate of Union Theological Seminary, and his wife, a trained nurse, had been associated with CIMADE, the French Protestant youth service organization.

Carl M. Boyd, pastor of First Christian Church, Tonkawa, Okla., has been named field representative of the Disciples of Christ's committee on military and veterans' services.

Prof. Edward Blair of Garrett Biblical Institute, Evanston, Ill., has gone to Palestine on sabbatical leave to carry on excavations at the site of New Testament Jericho under the direction of the American School of Oriental Research.

Ronald Bridges, formerly president of the Pacific School of Religion, Congregational Christian seminary in Berkeley, Calif., has been named executive director of the National Council of Churches' department of broadcasting and films.

Beginning March 1, Clarence W. Kemper, pastor emeritus of First Baptist Church, Denver, and formerly Christian Century correspondent for Colorado, will start serving as interim president of Alderson-Broaddus College, Philippi, W. Va. Richard E. Shearer of New Brunswick, N. J., will become president of the college after completing studies for his Ph. D. degree at Columbia University.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

At War with the Army (Par.) Jerry Lewis, Dean Martin. *Comedy* set in training camp, featuring mishaps that befall awkward private and his desk-bound sergeant friend. Night club routines in dull, makeshift plot. *Often in poor taste,* particularly for what might be expected to rate as a "family" film. M,Y

The Great Manhunt (London Films; dist. by Col.) Douglas Fairbanks, Jr., Jack Hawkins, Glynis Johns. *Melodrama.* American doctor, lured to dictator-ridden "Vosnia" to accept scientific award, by chance becomes party to a "state secret" involving the head of the nation. Pursued by leaders bent on keeping him from leaving the country, he becomes the quarry in a manhunt replete with the suspense devices the British film makers know so well how to employ. (Its writers also did "Night Train" and "The Lady Vanishes.") Film, originally called "State Secret," was shot in quaint southeast European setting. A *spine-tingling "chase" movie.* M,Y

I'd Climb the Highest Mountain (20th-Fox) Susan Hayward, Alexander Knox, Gene Lockhart, William Lundigan. *Drama.* Everyday experiences of rural pastor and his bride in Georgia hill country parish, the time 1910. Crises arise to test their faith, they learn at last the satisfactions that come simply from service to others well done. A warmhearted film, done with sympathy and understanding, that fortunately resists the obvious temptation to become maudlin. Presents the task of the rural ministry with dignity and absence of coyness. Contributing to appeal are fact that film was shot in actual locale of story, with many people of the region as extras, and the sense of period and place achieved by attention to minor details of custom and setting. M,Y,C

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, The Happy Years, The Jackie Robinson Story, King Solomon's Mines, Stars in My Crown, Three Little Words, The Toast of New Orleans, Two Weeks with Love.

For Mature Audience: All About Eve, The Broken Arrow, Born Yesterday, Cyrano de Bergerac, Eye Witness, The Glass Menagerie, The Gunfighter, Hamlet, Harvey, Kim, The Lawless, The Men, Mr. 880, Mystery Street, The Next Voice You Hear, No Way Out, The Red Shoes, Rio Grande, Sunset Boulevard, Trio, Two Flags West, The White Tower. 2-14-51

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TIME TO SHARE

During the Lenten Season

FOR WORLD RELIEF, RECONSTRUCTION, REFUGEES

Millions of church members, from now until Easter, will be asked to give funds for world relief.

Sixteen denominations, in cooperation with the Department of Church World Service, National Council of the Churches of Christ in the United States of America, are uniting in this appeal.

Posters, a symbol, and promotional materials are being used in common.

Each denomination will take its special offering on a date already announced to its own membership.

Offerings will go through regular denominational channels.

Funds will be used for both denominational and interdenominational relief projects overseas.

HOW MUCH OF A LOAD ARE YOU CARRYING? . . . In this kind of a world, where the suffering of millions is taken almost for granted, what attitude should Christians take in regard to their homeless, hungry and hopeless brethren? How much of this burden of suffering should each of us carry? Should we not be glad to share at least something with these fellow Christians?

HERE IS A CHALLENGE TO ALL EARNEST CHRISTIANS. A TOTAL OF MORE THAN TWO MILLION DOLLARS IS NEEDED FOR WORLD RELIEF PROJECTS BEING UNDERTAKEN TOGETHER BY THE DENOMINATIONS. HERE ARE THE MINIMUM ASKINGS: Department of Church Service, administrative budget, $47,000, resettlement of DPs, $635,000, material relief program, $161,700; World Council of Churches, Dept. Inter-Church Aid and Service to Refugees, $508,000; Committee on Relief and Reconstruction, Division of Foreign Missions, NCC, $400,000; International Missionary Council, "orphaned missions," $150,000; Dept. Ecumenical Relations, NCC, theological and other scholarships, $74,000; YMCA-YWCA, service programs in Europe, $95,000.

—APPEALS—

ASIA

"As a result of unprecedented floods, drought and earthquakes, India has just lost 6,000,000 tons of food.

Millions are in want.

Filling the empty stomachs of Asia's millions is a much surer and more sensible way of winning their hearts than blowing them to smithereens with A-bombs."—Otto F. Ariopoeus, Evangelical & Reformed Church missionary, Chhattisgarh of the Central Provinces, India

MIDDLE EAST

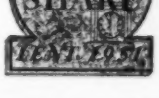
"Official figures from the United Nations Relief and Works Agency give the total number of refugees (as of Jan. 1, 1951) in all districts as 862,927. . . . These figures do not include refugees who are not on relief, nor do they include the many thousands of Arabs in the Jordan area who are not technically refugees but who are often more destitute than the refugees themselves. The UNRWA cannot help them, but they would welcome help from voluntary church agencies."—W. G. Greenslade, American Mission, Beirut, Lebanon

EUROPE

As of Jan. 1, 1951 all "blanket assurances" supplied by U. S. denominations have been filled, covering an estimated 30,000 individual homeless refugees. . . . About 5,000 other displaced persons are now being assisted by the World Council of Churches in emigrating to other countries. The WCC now has full-time workers operating in Canada and Australia. The 60,000 DPs who will have been helped to resettle in the U. S. A. and other countries represent "the heart of the social, economic and religious problem" of Europe.—From a report made by Edgar H. S. Chandler, director of field operations for the Service to Refugees, World Council of Churches

AMERICA

"America's greatest opportunity for the investment of life and fortune is not in steel, nor aeroplanes, nor banking, but an investment which produces incalculable economic and human values—Displaced Persons. . . . For our blood-brothers under God, this investment offers not only soil for their plows, but soil for their souls and for ours."—Rolland Elliott, director of Resettlement Program, Church World Service



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